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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM.

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RELIGIOUS MISCELLANY.

THE PREACHING OF THE PURITANS.

In the judgment of the puritans, preaching bore a nearer relation than any other institute to the religions, liberty, and happiness of a people. Improvement of the younger clergy in the knowledge of the Scriptures, and in the power to arrange their thoughts with promptitude, and to clothe them readily with extemporaneous expression, was the main object of the district meetings convened by the puritan ministers, under the name of 'prophesyings.' So great, too, was the importance which they attached to those meetings, that they ceased not altogether from holding them, even when the known hazard in so doing was the high displeasure of the queen.

During the interval from the death of Elizabeth to the Restoration, the mind of the English people evinced an unwonted spirit of freedom, the pulpit shared in the general feeling of emancipation, and the impression made by it on society was every where visible. Preaching in those times was often learned, but rarely so much so as to cease to be richly theological. Divines were conversant with the writings of schoolmen and philosophers, but seldom at the cost of ceasing to be divines. Our language, as employed by them, was often somewhat rough hewn, or put forth in unwieldly masses, and the anatomy of the form through which they presented the living power of truth was generally much too perceptible. But the truth was there, and there animated with so much of the redeeming spirit of a pious earnestness, that the frequent enumeration of the parts of a discourse was felt more as an aid than an inconvenience; huge sentences seemed only to harmonize with the strong continuous thought embodied in them; and an occasional abruptness, and negligent freedom of expression, fell commonly upon an auditory, as natural to men whose bursting announcements came forth from the well-spring of their own spirits, more than from the artificial reservoir of books. Uninformed as the people of England may have been in those times with regard to many things, they were a soundly instructed people with regard to the matter of preaching. In that day, the circle of every pious family was a species of theological seminary, and when the people flocked from the country round to join in the worship of the sanctuary, and to listen to a favorite preacher, it was as expectants of a happiness such as no banquet on earth beside could promise them. Next to their reverence towards God, was the esteem in which they held the men who expounded to them his blessed will. Never, since the age of inspired teachers, had the pulpit been filled by men more sustained by the prayers, as well as by the affections of their auditory, and never, since that age, had the church seen a man more entitled to such regard, than was the puritan minister, when true to his vocation.

There was especially one of their number, the sight of whom, in the pulpit, and of the crowd about him, as they hung upon his lips, it must have been worth going far to see. Be it remembered, that the puritan preacher, while a reformer of the church, had his place within it. His pulpit rose near the ancient aisle, hollowed by the footsteps of the many generations who have traversed it. Above him stretched the arches of the old Gothic roof. Before you, and around, are the curiously carved and half decayed enclosures, within which a lengthened succession of kneeling worshippers have paid their homage to the Omniscient and Everlasting. Beneath you, are the tombs of the dead, and about you, on every space that can meet the eye, are their mouldering monuments. In the pulpit stands the man of God. The book, rich in the idiom of our mother tongue, and richer still in its heavenly treasure, is open before him. The cap which forms its sable line across the summit of that forehead, only serves to place the fine intellectuality of the space beneath in greater prominence. The mingled force and tenderness of those dark eyes comes forth in beautiful keeping with the brow that covers them; and with the curvature of those lips, so fraught with sensibility, while in so little sympathy with the animal nature, and in such near affinity with the intellectual. Over the lining, the expression, the complexion, the whole cast of that countenance, you see the signs of feeling and of thought—of feeling ever active, of thought ever intent upon its labor. From the shoulders downward, falls the drapery of the college-robe, worn with no superstitious or vain intent, but as a seemly vestment, sufficing to distinguish between the teacher and the taught, and sufficing also to bespeak, that in religion there is still a use of authority, as well as an abuse of it. On every hand, and off to the walls and doorways, you see gathered men, and women, and children, of all grades, embracing minds of various adjustment, power, and culture, and all moulded into a greater variety still, by the various pressure of those memorable times.

But as the preacher proceeds, you find that he knows them all—their coming in and their going out. So much skill has come to him from long practice, that the most learned and acute may not readily evade him. The busy and the worldly soon become aware that their working-day kind of life has been his study. The most obscure are made to feel that his benevolent thought has penetrated into their lot also; and even the young children, as they look up, here and there, from the family groups about, learn, with a mixture of surprise and fear, that the preacher has been careful to watch the budding thought and feeling even in children—while upon them all you see his words distil like the dew, words which breathe the mercy of the cross, and point, as with a power from heaven, to the visions of hope and blessedness which that cross has revealed to the children of mortality! What wonder if you see every eye intent on such a preacher, every ear open to him, every countenance sending forth the signs of a deep interest, and every heart vibrating beneath the touch of thoughts so devout, of emotions so heaven-born! In him they see the purified nature of the saint, without the perverted nature of the ascetic. He is an ambassador from God, but he is one with man. His devotion is impassioned—celestial, but it is a devotion which has given a new tenderness and force to every feeling of humanity, to every social affection. His preaching points to heaven, but his sympathies identify him with everything in the allotment of humanity on earth, and all that he might become thus potent in leading men to heaven. Such, in the pulpit, was Richard Baxter, and such, in no mean degree, according to the testimony of Baxter, were many—very many of the puritan preachers in the seventeenth century. Baxter says, 'What skill doth every part of our work require; and of how much moment is every part. To preach a sermon is, I think, not the hardest part; and yet what skill is necessary to make plain the truth, light to their consciences, to keep it there, and to drive all home; to screw the truth into their minds, and to work Christ into their affections; to meet with every objection that gainsays, and clearly to resolve it; to drive sinners to a stand, and to make them see that there is no hope, but that they must unavoidably be converted or condemned: and to do all this so for language and manner as becomes our work, and yet as is suitable to the capacities of our hearers; this, and a great deal more, that should be done in every sermon, should surely be done with a great deal of holy zeal.'

We are not ignorant concerning the sort of picture which some men would set forth in contrast with this representation, exhibiting the puritan pulpit, and 'presbyterian eloquence' in particular, as characterized by narrow views, and by the worst possible taste. Nor will any man of intelligence pretend that faults of that nature did not attach in some degree both to the matter and manner of pulpit instruction in those times. Puritan sermons generally treated with much effect on points of theology, and on the bearing of those points with regard to the devout affections—or religious experience; but they appear to have been frequently wanting in broad and intelligent views with respect to moral questions. Lord Bacon speaks of the puritan preachers of his time, as public instructors who succeeded admirably in bringing their hearers to the question—'Men and brethren, what shall we do?'—but laments that the hand which could lay the foundation with so much strength and skill, should be so often found defective in raising the superstructure. The cause of this occasional deficiency was sufficiently obvious. No candid man ever imputed it to an indifference with regard to moral obligation. It resulted in part from an excess of zeal against the supposed popish doctrine of salvation by works, and in part from disgust with the Arminian, and merely ethical preaching, which was understood to be characteristic of a court divine. It is worthy of observation, that the example furnished by Lord Bacon, as illustrating the defectiveness of puritan logic on moral subjects, is one which most readers, we presume, will regard as much more to the honor of puritan discernment than to its discredit. 'They have pronounced generally,' he writes, 'and without difference, all untruths unlawful; notwithstanding that the midwives are directly reported to have been blessed for their excuse; and Rahab is said by faith to have concealed the spies; and Solomon's selected judgment proceeded upon a simulation; and our Savior, the more to touch the heart of the two disciples with an holy dalliance, made as if he would have passed to Emaus.' Had the puritans been otherwise minded on this point, what eloquent comparisons might not have been made between them and the jesuits? The passage is important, as showing that if the puritan clergy did not bestow so much time in the pulpit on the discussion of moral questions as the court clergy, it was by no means as the consequence of their being less strict in their moral notions.

Similarly at fault is the charge made against the same class of men on matters of taste. It is true in part, but only in part. In an age when literary refinement, according to our feeling in such matters, had made small progress anywhere, very much regarded as bespeaking a great want in that respect might no doubt be culled from the popular oratory of the pulpit. It should not be forgotten, however, that if the puritan clergy were very deficient in such matters, so must Oxford and Cambridge have been, inasmuch as it had been made indispensable in the case of that whole class of men that they should receive the usual education in those seminaries. The probable conclusion from that fact, is no doubt the true one—viz., that the instances in which ministers of puritan opinions failed in the respect adverted to, as compared with the cultivation of their times, were the rare exception, much more than the rule. Such a charge might apply to Scotland much more than to England, and to England subsequent to the commencement of the civil war, somewhat more than previously; but we deem it, on the whole, more reasonable, and certainly much more generous, to form our judgment with regard to religious parties from the men among them who make their bequests to posterity, than from such as constitute the weakness of a body rather than its strength, and who die, as a matter of course, in the obscurity in which they have lived. John Wesley was a scholar, and a man of taste, though we are not able to say so much in favor of many who have had place among his followers; and a similar disparity, though very rarely to the same extent, may be admitted as existing between such men as Baxter, Owen, and Howe, and some preachers who adhered to the peculiar principles of those distinguished men in the course of times so unsettled as were those through which they lived.

IS NOT BARABBAS STILL PREFERRED?

Is not Christ still rejected? Is not Barabbas still preferred? Is not that scene of shame acted over again, whenever the clamor of false opinions and bad affections is raised round the hall of our judgment, and the difference between what is the best and what is the worst of conceivable things, is undiscerned and uncared for and drowned in that swelling outcry and disorder? It is so. Do not wonder, then, at the history, as if it told you something incredible. It is repeated in a thousand versions of human unreasonableness, insensibility and guilt. Like most of the strange occurrences that shock belief, you have only to reflect upon it to find that it is no more strange than your personal experience of man. You will see resemblances to it in your own day. You may perhaps discover the interpretation of it in your own breast.

You prefer Barabbas to Christ, who extol in your hearts the oppressors and slayers, above the instructers and benefactors of your race; who are dazzled with the daring achievements of them that defy the meek laws of heaven, and desolate the fair heritage of the earth; and who think little, services of goodness and the silent victories of truth. There has always been a manifest tendency in the heart of man to admire the bold and the strong, those who have made themselves known and felt upon society, though it were only for its hurt. He has been in love with tyrants for the splendor with which his own submission has arrayed them; and worshipped the power which nothing made respectable but its spirit of lofty control. The plunderer, whose exactions have been made under lordly titles, the homicide with an army at his back, the leader even of marauders, has always been an object for him to wonder after. Success and eminence, though of the most worthless kind, have charms for his imagination. He sympathises with the very ruin and fall of those who had forced themselves up into an evil celebrity. Barabbas was 'a notable prisoner,' as the evangelist Matthew calls him; and this alone was a title to vulgar interest at least, if not applause.

A few years ago, there were confined in the castle at St. Angelo, at Rome, the chiefs of a troop of brigands, that had filled that part of Italy with consternation. These persons were visited by delicate women and distinguished men. They were pitied. They were even admired. If now a public clamor had been raised against some useful citizen, who had given offence by the sternness of his integrity; or against some generous writer, who from his learned retreat was teaching truths that the low would not understand and the high would not endure; what may we suppose would have been the result of an alternative like that mentioned in the text? Is it unlikely that the bandit would have been released, while the innocent should be left to his accusation, and the reformer to his fate? If it had been otherwise, it could only have been because the popular mind was but imperfectly excited against those who deserved nothing from it but its respect.

Cease to undervalue the humble and lowly, for the master of Christians was so. Cease to exalt the evil doer, whatever his ability may be, whatever his good fortune, whatever his renown, into the notice and regard that should be reserved wholly for the just. Estimate men according to the excellence of their characters, and not according to the noise of their repute. Honor them for the benefits that they are laboring to spread, and not for the mere effects, independent of moral qualities and the public good, that they may have found means to produce. Be not caught with the glare of exploits in mischief. Strip off the gilding from false fame. Consider those who contribute to the comfort or the improvement of their brethren above those who have shaken the earth with the hoofs of their ambitious battles. Then you have been trained in the right school. You have come to discern things as the Scriptures reveal them. You have learnt of Christ. But reverse all this. Make idols of the world's mighty ones. Go with the crowd. Join your shout where the acclaim is the loudest. Make of no account the earnestly diligent, whose works are works of utility; the meek and kind, whose views are all views of benevolence; the quiet students and simple-hearted expositors of nature and truth; the bold only for righteousness, and the conquerors only of the evil there is in the world. Then you have in your souls rejected the Christ of God. You have preferred a malefactor before him.—*Liberal Preacher.*

LETTER OF FRANKLIN.

The November number of the Southern Literary Messenger publishes the following excellent and interesting letter written by Dr. Benjamin Franklin to a minister of Gospel in New Jersey, among whose papers it was recently discovered. It has never before been published.

Philadelphia, June 6, 1765.

Dear Sir,—I received your kind letter of the 2d inst., and am glad to hear that you increase in strength. I hope you will continue mending until you recover your former health and firmness. Let me know whether you continue the cold bath, and the effect it has. As to the kindness you spoke of, I wish it could have been of more real service to you; that you would always be ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. For the kindnesses of men, I can therefore only show my gratitude to God, by a readiness to help his other children and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator.

You will see in this my notion of good works; that I do not expect to merit heaven by them. By heaven, we understand a state of happiness, infinite in degree, and eternal in duration; we can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a great plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit—how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it; but content myself in submitting to the disposal of that God who made me, who has hitherto perveted and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction I may at any time suffer, may tend to my benefit.

The faith you mention has doubtless its use in every good man; it diminished, nor would I wish it were lessened in any man; but I wish it were productive of more good works than I have seen; I mean real good works—works of kindness, charity, mercy and public spirit—no holyday-keeping, sermon-hearing, or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty; the learning and reading may be useful; but if man rest in hearing and praying, (as too many do,) it is as if the tree should value itself on being watered, and putting forth leaves, though it never produced any fruit.

Our Good Master thought less of these outward appearances than many of his modern disciples. He preferred the doers of his word to the hearers; the son that seemingly refused to obey his father, and yet performed his commandments, to him that professed his readiness, but neglected his work. The heretical, but charitable, those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, who never heard of his name, he declares shall, in the last day, be accepted, when those who cry Lord! Lord, who value themselves on their faith though great enough to perform miracles, but have neglected good works, shall be neglected. He professed that he came not to call the righteous but sinners to repentance, which implied his modest opinion, that there were some in his time so good that they needed not to hear even for improvement; but now a-days, we have scarcely a little parson who does not think it the duty of every man within his reach to sit under his petty ministration, and that, whoever omits this, offends God. I wish to such more humility, and to you health and Firmness—being your friend and servant,

BENJAMIN FRANKLIN.

RUSSIA—PERSECUTION OF CATHOLICS.

A letter from the St. Petersburgh correspondent of the *Univers* states that 'the Emperor Nicholas could not dissemble his anger at the publication of the recent allocution of the Pope, and had determined on recalling his Ambassador from Rome, and to cease all intercourse with the Pontificial see. In the meanwhile, his Majesty persevered in his system of persecution towards his Catholic subjects. He had lately enjoined the Dominican friars throughout his empire to give in to the authorities a list of all their penitents, threatening, in case they should refuse to comply with the injunction, to have them arrested and conveyed under a military escort to the frontiers of the empire. The Emperor knows well,' continues the writer, 'that the Dominicans cannot, without violating their consciences, conform to his decree, and has accordingly driven this religious order from his dominions, rather than recur to a brutal and unjustifiable decree of exile.'

WHAT IS A FOUNDATION AND SUPPORT IN RELIGION?

It is said, that the religion which Unitarianism teachers, does not meet the wants of human nature, that it does not satisfy the mind, that it fails as a support and comfort to the soul. I recur again to the observation, that it is perfectly natural that this objection should be brought against new views of religion, simply because they are new, and whether they are true or not; and therefore, that no strange thing happens to them, when they are thus regarded. If you take away some parts of a religion on which men have relied, you take away some part of their reliance, and they cannot feel for a time as if any thing else would be such a support and satisfaction to them. This will be especially true, if you introduce simpler, and more rational ideas of religion. The Jew could say to the Christian, 'how many feasts, and holydays, and Sabbaths, and new moons, and rites, and ordinances, on which my soul relied, have you removed from me!' The Catholic could say of the Protestant 'where, alas! are the massses, and the confessionals, and the comfortable absolutions, and the intercessions of saints, *for him!*' And things of the same import, concerning the more *doctrinal* aspects of religion may the Calvinist say to the Unitarian. But the Christian and the Protestant could reply to their respective opponents, 'We have a reliance as sure and satisfactory as yours; and more sound and spiritual, as we judge.' And so may the Unitarian say to the Calvinist.

But let us go into the real merits of the case. What *is* a foundation and a support in religion, and whence does true comfort arise? Our Savior speaks of a foundation when he says, 'he that heareth my words and *doeth them*, I will liken to a wise man'—whose 'house fell not, because it was *founded* on a rock.' Surely, Unitarians do not reject *this* foundation. 'But our own endeavors and virtues are not sufficient of themselves.' Certainly not; and Unitarians may rely as unfeignedly as their brethren, on the mercy of God, and they sincerely profess to do so. This satisfies them. To say, that it does not satisfy the demands of a different theology, is only saying that the speculations of the two classes differ. 'But,' it may be contended, 'it does not satisfy *the wants of human nature.*' This is a matter of which every one must judge from the feelings of his own mind. As the Unitarian experiences human nature he would say, that the simple promise of God's mercy and aid to his humble endeavors, does give all needful satisfaction. A certain theory of the divine government may not be satisfied—the superstitious wants of human nature may not be satisfied; but the Unitarian believes, that its real wants are.

But I go farther; though I would say what I am about to say, with all reasonable and fair qualifications. I feel obliged to use increasing caution in all general representations. There are men too intelligent and good in every class of Christians, to be very much affected by a formal creed. Nevertheless, I have not a doubt, that here are many to whom the popular religion furnishes grounds of support and satisfaction which are not right and rational grounds.—The regular plan and process and dates,—an exact [illegible] steps conversion and the certainty of salvation after that,—the efficacy of the act of faith, distinguished as it often is from the general efficacy of a holy life,—'the view of Christ,' and of the atonement as relieving the sinner from his burden; 'the rolling off of the burden of sin,' as it is often called,—the notions of a foundation and a hope and a joy, disconnected as they are from the result of long-tried virtue and piety—the idea of the Holy Spirit as alone doing the 'effectual work' of salvation in man; doing it by a special interposition after all the sinner's efforts are over, and he is brought to despair of himself—these views, as I believe, furnish a fallacious support and comfort and relief to many. I *would* lay a weight upon man's responsibility—which is, no doubt, disagreeable to him. I would tell a sinful man, that anxiety is more becoming to him than confidence and repose. He is indeed to confide and repose in the mercy of God and the interposition of Christ; but these no more avail him, than to tell him that there is wealth in store for his industry. It is, so far as his own part is concerned—it is industry, it is working, continual working, daily accumulation, that is to make him rich towards God. I would tell him that *believing* is virtually the same thing as doing; and that it is this doing, this constant doing, and this alone, that can roll away the burden of sin. In short, I would say that for a sinful man to attain to the favor of God and to heaven is the same as for an intemperate man to attain to sobriety and virtue—that it is what he must do, every day and hour, day by day and hour by hour, striving, watching, guarding, praying, keeping himself under perpetual restraint, till he is redeemed from his iniquity. In other words, I would strive to represent this matter rationally; and would say, that the sinner is to become a holy man, just as the ignorant is to become a learned [illegible] accumulations, by gaining little, by [illegible] one truth today and another tomorrow, by perpetual progress.

Now I do not deny that these things in the general are taught by Calvinists, but then I maintain that they are commonly taught in such a way, that they are so mixed up with certain doctrines, as that their pressure upon the soul is relieved: so that a man does not feel that he is to become a Christian just as he is to become a rich man, or a skilful or a wise man. He does not feel this pressure of necessity upon him, every morning, and lie down with this anxiety every night, as the seeker of learning or wealth does. Alas! few feel this as they ought to do! But this is what we should strive to make men feel. And we ought to sweep away all doctrines that stand in the way of this. We should allow of no peace; we should hear of no summary method, no parcelling out of the matters of religious experience, that will make it a different thing from the daily, plain, practical, unwearied *doing* of every thing a man ought to do. No believing of creeds, no paying of contributions, no regular and stated prayers, no oft-repeated confessions, proper as these are in their place—no atonement nor election, nor special grace, nor perseverance, true as they are when truly explained—should save a man from the pressure of this instant necessity.

I conceive that the reason why Calvinism offers more support to many minds, is, that it is a more artificial system, and approaches less nearly to the simple truth. It is too much a religion of seasons and times, of fixtures and props, of reliefs and substitutions, of comforts and confidences. And I am persuaded that the Roman Catholic religion would much better answer the purpose of supporting and satisfying minds, in the state now supposed. There have been, not long since, some distinguished converts in Germany to the Catholic faith. I could easily conceive of one of them as saying,—'here at last I find rest; I find certainty and refuge in the infallibility and absolution of the Holy Church. This, too, is the accumulated support of ages, built on the virtues and sufferings of fathers and confessors and martyrs. How, also, am I affected with the real presence of the body of Christ in the sacrament, with the guardianship of saints, and the interceding tenderness of the Holy Mother! I never was so impressed with any religion as this. I never found such joy and peace in any. This is the religion for *a sinner!* This is what my depraved and burdened nature wanted!'

'Yes,' replies the sound Protestant, 'but it would not move *me*, nor support, nor comfort me. The impressiveness of a religon does not depend, altogether, upon its truth or falsehood, but very much on the state of the mind that receives it.' And this is what we answer to the Calvinist. We say that Calvinism would make no kindly nor renewing impression on *us*. And as to comfort and support, it seems to us in some of its features, the most cheerless and desolate of all systems.—*Unitarian Advocate.*

[From the Boston Recorder.]

POWER OF THE RELIGIOUS PRESS ON MORAL SUBJECTS.

Madam de Stael lived and died in the belief, that revolutions are effected by a succession of clever pamphlets. Such are newspapers; and in France they not only control, but even create, public opinion. They originated the revolution which put Louis Philip on the throne; and such is their power there, that a few leading journals in Paris could, if they would, keep the peace of France, if not of all Europe, for ages. I am aware their influence is not so great either in England or America; but, reaching almost every man of any intelligence, and suggesting or modifying his trains of thought, they must, sooner or later, give law to public opinion on all moral questions brought before the community.

The religious press is restricted to narrower limits; but, within those limits, its influence is not less decisive. It operates more slowly, but with equal certainty of success. Its facts and arguments, its anecdotes and illustrations, repeated every week, sent to the fireside of our most influential families, and thus giving [illegible] opinion, [illegible] local leave an indelible impress on the sentiments and character of every reading community.

Let us analyze this process. Few minds think for themselves; and even these depend very much on their daily reading for their subjects of reflection, for their facts, arguments and illustrations. The newspaper is always at hand, and will be found, in nine cases out of ten, to furnish their topics of thought, conversation and debate. It is the common storehouse, the people's encyclopedia. It suggests, or moulds, or modifies nearly all their views. The religious press is in fact the high priest of public opinion on all the great moral questions brought before a reading community, and cannot escape from a responsibility commensurate with its wide and transforming influence.

Look at the power of the press in given departments of benevolence or reform. It has, under God, done more than all other agencies put together, to create and sustain those habits of liberality which are now sending salvation through the world. The missionary cause is a nursling of the press. Equally essential has it been to every enterprise of benevolence or reform; nor could any one of them, without its continued aid, retain its hold on the community for a single year; and it might, by a proper concentration of its power, secure for any worthy cause both favor and success.

Such an enterprise is that of Peace; and I verily believe it is in the power of the religious press to revolutionize the war sentiments of every Christian community, to prevent through all coming time the actual return of war, and eventually put an end through Christendom to the custom itself. It may not be able at once to repress every local outburst of the war-spirit, like that in Maine, or along our north-western frontier, a few years ago; but, to whom [illegible] if its organs are all unireckless appeal to arms, and [illegible] nasty, in the end a peaceful adjustment of all their difficulties.

Let us state the case. There are more than fifty religious newspapers in the country; and, going into nearly every neighborhood and reaching all the leading minds both in the ministry and the church, they can scarcely fail, if they choose, to control the mainsprings of influence through the land. In every city, town and vallage, in every college and theological seminary, in every church, every Sabbath and common school, in almost every hallowed nursery of intellect, opinion and character, these weekly advocates of truth and duty are found exerting an influence which few can either escape, or permanently resist; and, if they would all combine their efforts they could easily leaven the whole nation with such sentiments of peace as would render it impossible for any set of rulers ever to involve us again in war.

Here, then, is a noble, godlike work for the religious press. And will not the managers of this mighty engine take hold of the subject in earnest, spread it in all its amplitude before the community, and persevere until war shall come to be regarded through Christendom as the kindred practice of duelling is now in New England? It may be done; and religious papers can do it, if they will.

And now, if ever, is the time. There never was, nor never can be, a better. Nearly all Christendom is basking in the sunshine of peace; and the minds of men, free from the bitterness and the fears of war, are open to the subject of peace, and at leisure to consider its claims. The thoughtless or the indifferent may say there is now no need of efforts in this cause, and would have us postpone the antidote until the disease is upon us beyond the possibility of prevention or cure; but if any thing is ever to be done, it must be in a time like the present. No other will answer. We might as well preach purity in a brothel, or temperance to a drunkard in the gutter, as plead for peace in the whirlwind of wrath which immediately precedes a threatened war. Now is the springtime of peace; and, if we would reap a golden harvest, we should lose no time in sowing the requisite seed.

PACIFICUS.

GRADUAL ILLUMINATION OF THE APOSTLES.

The condition of the Apostles of Christ during his ministry was altogether without a parallel. They were preparing to be prime agents in the mightiest revolution that has ever taken place on earth, but in entire ignorance of the means by which it was to be brought about. Their ears were daily drinking in, their memories were treasuring up those eternal truths by which they were one day to sway the world, still they comprehended them not. Many of them were preserved in the mere words by which they were conveyed, and left for time and events to unfold and explain. And his discourses and parables to the multitude, like the rich fruits with which God loads the autumnal tree, while they satisfied the present appetite, contained, moreover, within themselves, the developed and bear fruit in other and succeeding ages. The great truths of the new dispensation were gradually and slowly introduced. Their ideas of the Messiah and his kingdom were already formed, but they were erroneous. A struggle immediately commenced between the new and the old, which never ceased as long as they lived.

When the disciples first joined the more immediate society of Jesus, they were not only unintellectual but unspiritual. Not only were their views to be enlarged and corrected, but their characters to be elevated. From grasping aspirants, raised from an ordinary calling to a hope of great dignity, power and wealth, they were to be transformed to generous, high-minded, disinterested propagators of truth and righteousness among men. The discourses of Jesus must have had a strong tendency to bring about this transformation. Every word of his discourses is replete with the loftiests sentiments which can ennoble the human heart. In his presence, every selfish propensity, every evil passion must have felt rebuked and must have been cultivated, every susceptibility humane emotion each moment called into exercise. Of all means of moral [illegible] ritual culture, the society of the pure and excellent is the most efficacious. Nothing is so contagious as the dispositions of the soul. If you would form the soul to truth, let it associate with those who know no disguise. Would you cherish the gentler virtues, cultivate the society of those who have acquired the most entire self-control. Would you cherish habitual piety to God, the surest means is to live in the presence of those whose natures are filled with the highest reverence for sacred things. Men will never be taught by a parrot, let him string together the finest sentences, and pronounce them with the greatest propriety. Nor will they consent to imitate a machine, let its movements be adjusted with any degree of precision. The only teacher is a sincere soul. That alone preaches with unction from on high.

This moral transformatian seems to have taken place in all the diciples except Judas Iscariot. His heart was so hard, his soul so debased, that even the society and teaching of Jesus made no imprersion upon him. A daily life of fraud and deception was sufficient to counteract all the redeeming influences of Christ's character, and plunge his soul farther and farther into perdition. And when the time came for them to commence their immortal work of regenerating the world, they were morally prepared for the undertaking, and Judas was equally prepared for the result of his training, bribery, treason, remorse, despair, suicide, perdition.

But a great system like that of Christianity, could dawn upon such minds as those of the diciples only by degrees. It was the will of God that the new religion should shape itself partly by doctrines, and partly by events, doctrines anticipating events, and events interpreting doctrines. The doctrines of Christianity but they were [illegible] of Christ, cause that state of things had not come about, to which they were intended to apply, and partly because their minds were already preoccupied by expectations of a state of things totally different from that which really took place.

Christianity was established then partly by teaching, and partly by events; by teaching which prepared the way for and gave meaning to events, and events which interpreted and gave significancy to teaching.—*G. W. Burnap.*

THE LATTER DAY SAINTS.

The emigration of the 'Mormans, or Latter day Saints,' from this port is daily increasing. Notwithstanding the rascalities of their apostle, Joe Smith, having been so often denounced and exposed these well meaning but deluded enthusiasts continue to leave their native country by hundreds, in order to swell the number of his dupes on the other side of the Atlantic. The class of persons thus emigrating are, in appearance and worldly circumstances, above the ordinary run of steerage passengers. The bulk of them are from the midland counties—farmers and farmers' servants, with their wives and families. Upwards of 5000 have already emigrated, and an equal number will probably leave before spring. As no better freight is offering, the New Orleans vessels are taking these disciples of the knavish blacksmith at a very low figure. The Syden, for instance, only received £115 for 180 of the Mormons, while the Henry has agreed to carry 140 for £100—little more than fifteen shillings a head! All this is clearly indicative of two things: first, the utter stagnation of trade between this port and America at the present moment; and, secondly, the prevalence of superstition and simplicity amongst a class of our countrymen who ought to know better than to leave their homes and kindred in order to follow the fortunes of one of the most ignorant and impudent quacks of modern days, whose knavery is so transparent as to be seen through by every person of ordinary capacity.—*Liverpool Albion.*

POVERTY.

The intense misery in this country during the past year, stands out unchallenged and undeniable. There was a time when one class of politicians denied that there was any distress, but now, the skeletons of a million of witnesses would shame them ere the ink dried on their paper. Sir James Graham told the members of the House of Commons, before they seperated, that 1,200,000 of the population of England were recipients of parochial charity. There is not a town in Scotland of any importance, where funds have not been raised for the relief of the unemployed; in Ireland, matters are not in a better position—guant, ragged figures, worn by poverty to the bones, dirty and drooping, meet the eye in every street or every town; while in every district there are many symptoms of poverty and distress.—*London Times.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 26, 1842.

'DENYING THE LORD.'

The Christian Witness of last week inserts our reply to the question as to the interpretation of 2 Peter ii. 2. Our readers will remember that we quoted the best Trinitarian authorities in proof that the passage referred to the teachers of wicked doctrines and practices, and not to a denial that Jesus Christ, was the Supreme Being who sent him upon earth. Though the Christian Witness in reply has by no means met our argument, but has wholly evaded it, and without a shadow of reason still insists upon inflicting upon thousands of the most devout disciples of Jesus Christ, the awful charge of denying him, yet we cheerfully copy its remarks, and subjoin some of our own, still claiming justice from our brother, from whom it grieves us so to differ.

We can assure the editors of the Register, that the application of the passage under review, is quite too momentous and solemn a subject for us to think of connecting it with a 'sneer.' We should feel unworthy to hold a place among the conductors of the press, could we apply the most awful truths of God's word, in any other than a serious and humble manner. (1) We are conviction, that the Unitarians are terribly implicated in the severe prophetic annunciation by Peter; but we would not sneer at them, or treat them unkindly: rather, expecting to meet them at the great settlement of human accounts, we would seriously and affectionately warn them against deception in this important matter. (2) We would have them solemnly ponder, whether Peter's prophecy has not breadth enough to sweep away, not Gnostics and Nicolaitans only, but Socincians, Transcendentalists, Universalists, and Unitarians as well. (3)

That the passage has a wide signification, is the opinion of many judicious writers. Dr. Scott says, 'learned men have maintained discordant opinions concerning the heretics whom the apostle especially intended; but probably he used general language *designedly*, that the description might suit various kinds of false teachers, in that, and in all future ages.'

Dr. Hammond is quoted as applying the passage to the Gnostics. We have no doubt it refers to that sect; but a principle of interpretation much narrower even than the one laid down by Scott, will apply it to the whole line of the Gnostic generation. Bishop Horsley says, 'As the ancient Ebionæan doctrine passes by a single step, the dismission of the super-angelic being, into modern Unitarianism; that, too, is traced to its source in the chimeras of the Samaritan sorcerer. And thus both the Ebionites of antiquity, and the Unitarians of our own time, are the *offspring* of the ancient Gnosticism.' Peter's prophetic spirit could easily see through the long line of the Gnostic heresy, and employ language adapted to the different phases it might assume. Let the paternities and filiations of error be continued through any number of generations, God's truth has comprehension enough to embrace the beginning and the end. (3)

But let us examine this text in connection with the denying of Christ. It was brought in by Christian teachers. But no Christian teachers ever instructed their disciples to disown Christ, and to live dissolute lives. Such a denial, then, could not have been primarily or mainly intended. (4) The language strongly intimates that the persons alluded to deny Christ, as *the Lord that bought them*; deny that he is 'Lord of all,' and that he has bought the soul by the vicarious sacrifice of himself; deny the two glorious truths conveyed in the announcement that he is 'God our Saviour.' Now these precious truths are precisely what Unitarians deny; and this denial is nearly all that is distinctive in their creed. (5) This heresy was to be brought in '*privily*,' that is, in a way not to attract notice, until it should be widely diffused. Precisely such was the introduction of Unitarianism in the Congregational churches of New England. So stealthy was its advance, and so unapprised were true believers of its presence, that when finally the spell was broken, and the living agencies of the body were employed to cast off the gangrenous portion, the sloughs thrown off were in many instances larger than the living tissue that remained. We shall see that its advances have been stealthy, too, if we take into view a larger extent of its history. The mild Arianism and semi-Arianism of other times, were *comparatively* inoffensive, and, if cautiously introduced, but little calculated to excite alarm. Out of these grew the bolder error of Socinianism; and the Christian public was finally startled and awakened by an advance to the German neology and the New England humanitarianism of the present day. (6)

From these considerations, and others that might be urged, we are constrained to believe, painful as the belief is, that there is no branch of the Gnostic and Ebionæan family, whose likeness the apostle has more accurately sketched, than the Unitarian. (7)

And now having done the Register 'justice,' we shall as cheerfully concede the solicited 'favor' next week. Our columns only allowing us to discuss one branch of the subject this week, we could do no otherwise than fulfil the proverb—'Be just before you are generous.'

REMARKS ON THE ABOVE.

(1.) The 'sneer;' we fear that the Editor of the Witness does not keep a file of his own paper, else he would have known that we did not apply the word 'sneer,' to the question which he asked, but to his charge that we 'boasted a thorough acquaintance with ecclesiastical history.' This is a boast of his own framing, unless he chooses so to misrepresent our reply to another charge of his that the opponents of Episcopacy were ignorant of its history. We have been often pained by such misrepresentations in the columns of the Christian Witness. Our readers will remember that lately when we questioned the right of any Christian minister to affix the name of one of our Commonwealths to his title, the Witness brought against us the monstrous accusation *of seeking to blind people to the claims of the Church of the Living God!* No two matters could possibly be more distinct from each other in our minds; we revere the latter, we smile at the former. We would fain believe such misrepresentations to be unintentional, but it is a stretch of charity.

(2.) The 'deception,' seems to us to rest with those, who to avoid the insuperable objection to the doctrine, that Jesus Christ was himself the Being to whom he prayed, have recourse to the theological figment, that Jesus Christ was a compound of two beings, that instead of being 'sent,' 'raised up,' 'anointed,' and 'beloved of God,' he was God himself, and yet 'of himself he could do nothing.' When Jesus Christ so spoke of himself to the Jews around him, he was understood as tracing back all the power and wisdom with which he was endowed, 'To his Father and our Father, to his God and our God.' But no, says the theological figment of two natures in one being; he meant that in his human nature he could do nothing, while in his Divine nature, *he knew* he could of himself do everything. This seems to us precisely the same as if a person should stand before us and closing one eye, should say, 'I do not see anything,' meaning though thing with the eye that was closed, though at the same time he saw everything with the open eye. Of course when an individual speaks of himself as 'I can of mine own self do nothing,' we understand him to mean 'himself,' the individual being before us, *unless he expressly asserts that he is a compound being—that he is God and man at the same time.* Let our opponents show us the proof of this, and it will satisfy us, otherwise the charge of 'deception' seems by them to be brought against Jesus Christ, while they themselves confuse and mystify the plain language of Scripture by seeking so to torture it into a support of Pagan notions which corrupted the third century of the Church.

(3.) If the Editor of the Witness, and Bishop Horsley choose so to extend the reference of St. Peter's language as to bring a foul charge upon those whose piety, devotion, and learning are equal to their own, they are at full liberty to do so, and may settle their dispute with their own Trinitarian brethren, before they come to us. Their *opinion*, for it is nothing more, is worth to them the value which they affix to it, but to us in this connection, it is worth nothing at all. It is sufficient to us to know that the prophecy of the Apostle was literally fulfilled—notwithstanding the positive denial of the Witness,

(4.) by those who called themselves Christian teachers, during and after the apostolic age, and who, according to the highest authorities of the Trinitarians, 'instructed their disciples to disown Christ, and to lead dissolute lives.' It is enough stated by St. Peter, are spoken of as venting their impious and unholy doctrines, by St. Jude and St. John, and we certainly shall not be ready to look for them in the persons of some of the holiest Christian men the world has ever known, nor among the excellent Unitarians whose Christian charity is often appealed to for aid in the erection of Episcopal Churches. The Editor of the Witness may apply prophecies at his pleasure and belie the sincerity of his daily intercourse with Unitarians, by visiting upon them a charge, which if he believed it true in his very heart, would make them monsters in his eyes. But we must be allowed to question whether it be not 'religious partisanship,' rather than inspiration, or Christian humility which thus applies an inspired prophecy.

(5.) Unitarians deny that the being who suffered death on Mount Calvary, was the Supreme and Infinite God. This is all that, as Unitarians they deny. Socinians, Transcendentalists, Universalists, and Gnostics, we feel no more responsible for, than we do for Episcopalians. We are no more responsible for their opinions than we are for the Creed of the Hottentots or that of Athanasius. We deny that Jesus Christ was the One Almighty, Eternal, God. We believe that he was 'a man approved of God,' that he was the 'Mediator between God and man,' and we believe that all the exalted epithets, all the ascriptions of honor, power and dignity, attached to him in the Scriptures, are more than justified by the title never given to any other being—'*the approved* of God.' We can state both our denials and our assertions in the language of the New Testament, without any figments or mystifications—and if Trinitarians had not been unable to do this, they had never invented a creed.

(6.) Here is the old charge of stealth and privacy, as to the introduction of Unitarianism into New England pulpits. Who is concerned to answer it? Not we, certainly, nor any one save as his historic taste may lead him to vindicate the conversions of Pagans to Christianity, or of the Romanists to Protestantism, and the change of any man's opinions from what he believes to be false, to what he believes to be true. The charge against many New England ministers and laymen of covertly and stealthily and gradually disclosing their opinions, is similar to the charge brought against our fathers in the war of the revolution, that they secretly cherished the intention of Independence before they expressed it. Let the case be as it will in either instance, whether the opinions finally uttered were embraced in the beginning and concealed, or were slowly arrived at, and as slowly disclosed, these alternatives do not affect the truth of the opinions. We believe in the sincerity of those who held them, because we believe the opinions were gradually confirmed in their slow and reluctant faith. The same 'expanding convictions, the same successive attainments of higher and higher truth, the same superiority to prejudice and narrow views, marked the developement of Unitarian opinions in this neighborhood, which have marked the developement of Anti-Slavery, Peace and Temperance principles. If there was insincerity or concealment practised by any individuals, it is rather for those whom they joined, to bear the reproach, and to explain the reasons. The Episcopalians will come in for the first share in this responsibility, for having given Dr. Freeman so poor an education in Trinitarianism or in honesty—as they may choose—that more than a day intervened between his Trinitarianism, and his acknowledged Unitarianism. But inasmuch as none of us can help the past, let our Trinitarian brethren beware that none of their disciples come slowly and gradually to a knowledge of Unitarianism and to a hearty conviction of its truth. If we are not greatly mistaken, this slow and gradual process is going on in

(7.) We are sorry that our friend finds his belief so painful. We recommend to him a bottle of the 'mental essence,' which a man who hails from Dartmouth College, is carrying about in saddle-bags and offering to the clergy.

WHO DEMANDS OUR SYMPATHY?

We took up one of our city papers, the other morning, and found it full of accounts of crimes. We think there were some five or six announcements of recent murders, most of them in New York or New England. In the same paper, we found two columns, or more, devoted to John C. Colt, narrating, with minuteness, the last hours of his life, and the scenes and transactions connected with his death. We know not when we have been more deeply impressed with two painful facts,—the fearful increase of crime in this country, and, in our judgment, the false and misdirected sympathy that pervades a large portion of the public mind.

We make some pretensions to humanity ourselves. We claim to have tender feelings, to have some measure of the spirit of the Gospel of love and peace, some sympathy with human suffering; but we confess, our sympathy takes a different direction from that which often manifests itself through the public press and in public meetings. What efforts have been made to excite sympathy in behalf of this wretched and depraved man, Colt. What stone has been left unturned to screen him from the punishment due to the crime of which he has been [illegible] by an impartial jury, whose verdict has now been confirmed by his own confession, for '*suicide is confession.*' Even some members of the legal profession, whose high duty it is, not to rescue the guilty and violent through the delays and quibbles of the Law, but so to aid in its administration that the innocent and peaceful may be more secure of life and property under its protection, have thought it proper to hold a public meeting and condemn, or disapprove the course of the Chief Magistrate of the State, of N. Y. for refusing to prostitute the prerogative of his office, to interfere with the administration of the Law—a Chief Magistrate who for his firm and independent action in this case, painful undoubtedly, but strongly necessary, is entitled to the thanks of every man, who would sleep safely in his bed, or be protected at noon-day, in the heart of a great city, in the peaceable collection of his debts.

But where, all this while, is that solitary and broken-hearted widow, deprived in a moment, by the murderers blow, of the partner of her affections, and the support of herself and her family?—what miserable abode of poverty and bereavement does she inhabit? What trials is she enduring? What struggles is she making? By what toilsome and laborious employment does she sustain life? who knows or cares? What efforts have been made, what sympathy has been publicly expressed in her behalf? None! She is forgotten. No body seems to think of her. We confess that our sympathies go out towards her and to those in her situation more quickly than those convicted of crime, and doomed to meet its penalty. We yield to none in a reverence for the sanctity of human life. We are behind none in anxious wishes to prevent the unnecessary shedding of blood even at the hands of public justice; we rejoice that mildness and mercy are marking our criminal statute-book. We would carry these to the utmost verge of public safety; but it may well be a question, whether prudence and experience do not bid us here 'walk in the old paths,' and be careful lest, influenced by a false and morbid sensibility, we throw down barriers, which the depravity and recklessness of human passions have made it necessary in all ages to raise for the safety of society, the protection of property and the security of human life.

CORRECTION.

In the report of the Missionary meeting, at the Bulfinch Street Church, in our last paper, by some singular error, Rev. Mr. Waterston is stated to have said, in alluding to a visit at the South, that 'the Unirian pastor at Baltimore, is so inadequately paid by his society, that he performs labors greater than those properly belonging to his office.'—Mr. Waterston made no such remark. In no way did he allude to what that gentleman receives from his society. He stated, in speaking of Baltimore, that there were several towns in the vicinity where there was a wish to hear preaching, and that the Unitarian pastor would be glad to preach at such places, could any one be sent to supply his place during his absence.

The Report also says that Rev. Mr. Bulfinch '*labors with his hands to earn means of subsistence.*'

Mr Waterston made no such remark. He said that Mr Bulfinch, in addition to preaching, *taught a school*, and that he was happy in being able to do so.

These corrections seem but just to the Rev. gentlemen alluded to, and their respective Societies.

DR. EMMONS COMPARED WITH SOME OF HIS EULOGISTS.

Messrs. Editors,—The remarks lately published in your paper, relative to the character and opinions of that excellent man and able divine, the late Dr. Emmons, the invidious comparison drawn between him and the lamented Dr. Channing, have brought to my mind some facts, which are worthy of notice. They show a liberality of spirit, which his stern creed would hardly allow any one to anticipate, and would, I think, have forbidden him, as some of his eulogists have done, to denounce in unqualified terms, as an enemy to the cross of Christ, one, who has done so much as Dr. Channing, to extend the influence of pure and undefiled religion.

It is a fact, that within the last twenty-five years, he exchanged repeatedly with at least one Unitarian clergyman; and once, so lately as the year 1822. It is also true, that in conversation with a brother in the ministry, who, after the line of separation was partially drawn between 'Orthodox' and Unitarian ministers, was hesitating as to the course he should adopt, the question was proposed to him, whether it would be expedient to exchange pulpits with Unitarian preachers. The Dr.'s reply was to this effect. 'I *have* exchanged with Unitarians, and, if I were now employed in the active duties of the ministry, should do the same again, provided the exchange were to be made with a regularly ordained Congregationalist.'

There is still another circumstance more striking perhaps than either of the foregoing, which does honor to his heart. One of his daughters, an excellent lady, was married to a gentleman connected with a Unitarian church. With the Dr.'s full *consent and approbation*, she became a communicant with the members of the same church, having never before made a 'profession of religion,' and at the same time entertaining theological opinions like those of her father. Is it to be supposed, that he would in an unqualified manner, have condemned Unitarians as enemies of the cross of Christ?

Of my own acquaintance with this venerable and venerated man, I shall ever cherish a remembrance, as one of the happiest circumstances of my life. His kindness of heart, his wit and humor, as well as his wisdom, rendered a social intercourse with him at the same time agreeable and instructive. He did not relish modern 'Orthodoxy,' and gave preference to Unitarians, in respect to consistency. The disciples of the modern Calvinistic school, he observed, prove themselves inconsistent by not admitting the conclusions, which naturally follow from their assumed premises, while if we concede to Unitarians, the premises, they claim, we must acknowledge the conclusions, which they draw from them, to be legitimate.

These facts speak for themselves, and betoken a large heart, whatever we may say of the theological opinions of this leader of the Hopkinsian school. May his mantle of kindness and charity fall on *all* his admirers.

AN UNITARIAN.

REV. ANDREW BIGELOW.

We find in the Taunton Whig the following account of Rev. Mr. Bigelow's resignation of his Pastoral charge in that town, and of the proceedings of his Society thereupon. While we regret the considerations, deemed by him imperative, which have constrained Mr. Bigelow to persevere in tendering his resignation, notwithstanding the evident reluctance, twice strongly expressed, of his parish to accept it, we rejoice that he goes forth from them bearing such decided and unequivocal testimonials of his usefulness and fidelity, and of the warm attachment and unwavering confidence of those to whom he has devoted so many of the best years of his life. Well tried in the service of the Lord, having large experience of ministerial duty, an earnest and steady zeal in the cause of his Master, we doubt not the providence of God will soon open to him some other field of labor and usefulness.

ECCLESIASTICAL.

We omitted to announce, in our paper of last week, the resignation by the Rev. Andrew Bigelow, of the pastoral charge of the First Congregational Society in this place. We waited for the Report of the proceedings at the final meeting of the Parish in reference thereto; and the document having been furnished us, we now present it to our readers.

It should be premised that Mr. Bigelow, by a communication dated the 12th ult. tendered the resignation of his office to the Parish, which the latter, at the first meeting, Oct. 22d, refused to accept. In a subsequent communication from the Pastor, the tender was renewed, and again rejected by a vote of the Society, at its second meeting holden the 29th ult. A third communication followed, from Mr. Bigelow, in which, whilst acknowledging himself to be 'deeply obliged and gratified for the renewed expression of the steadfast attachment and generous confidence of his friends, in again declining to accept the resignation of his charge,' 'he begged his parishioners once more to reconsider the subject submitted to them, in his two former communications,' and 'by reversing their decisions thereon,' to relieve him as early as possible from the responsibility of serving them longer in the work of the ministry.' He asked his friends not to oppose any further, if they would not explicitly assent to, his renewed and anxious solicitation for a release from his pastoral office.' The terms of the separation he left to the consideration and disposal of the Parish.

At the next adjourned meeting of the Parish, Nov. 3d, the subject was again taken up; and having been maturely weighed, the Society voted to grant the Pastor's request, and adopted sundry resolves in connexion therewith, which are embodied in the copy of its proceedings hereunto annexed, viz:

At a meeting of the First Congregational Society in Taunton, held Nov. 3d, by adjournment from October 29th, 1842.

Seth Presbrey, Moderator of the previous meeting being absent.

The question of acceptance of the resignation of the pastoral charge of the Rev. Andrew Bigelow, being (a third time) under consideration.

Voted, That we accept the resignation of the Rev. Andrew Bigelow, to take effect from and after the third Sabbath of the present month, and that the Treasurer of the Society be hereby authorized and required to pay him the full amount of his salary to the close of his present parochial year, (April 15th, 1843.)

Voted unanimously, That we highly appreciate the industry, zeal, fidelity and ability with which our Pastor, the Rev. Andrew Bigelow, has, during his ministry among us, devoted himself to the discharge of the labors and duties of his sacred office;

That we deeply regret, that circumstances should have occurred, to render it expedient, in his judgment, to dissolve his ministerial and pastoral relation to this Church and Society;

That we should make to him, and his family an affectionate and respectful tender, of our best wishes for his and their welfare and happiness, through all the vicissitudes which, in the dispensation of Providence, await them, and through all the various events and relations of their future lives

Voted, That Allen Presbrey, Charles Robinson and Sam'l B. King, Esqrs. be a committee to inform the Rev. Mr. Bigelow of the acceptance of the resignation of his pastoral charge, and to present to him a copy of the foregoing votes.

Voted, That the Prudential Committee of this Society be authorized and requested to publish in the papers printed in this village, so much of the proceedings of this meeting, as they may deem it expedient;—said proceedings to be signed by the officers of the meeting.

(Signed) Seth Presbrey, Moderator.
(Signed) Ichabod Lincoln, Clerk.
Taunton, Nov. 3, 1842.

For the Register and Observer.

Messrs. Editors,—It is probable, that many of your readers were interested in the letter published in your last paper, from one whose lot has been cast with our Orthodox brethren, but with whose practices and doctrines he professes not to be entirely satisfied, and among whom he feels restrained and cramped. Without wishing to impair or to influence the reply which you promise to make, if your time will admit, I would suggest a few thoughts to the author of this letter in all kindness and charity, and ask him to examine and see where the difficulty lies, that his '*Faith has perplexed him,*' and *his doctrines have 'appeared dark and difficult,'* probably the fault may be in the doctrine, possibly in himself, but before a cure can be effected in the dark, is it not needful to ascertain in what part, or where the disease may be? Is it in short probable that he would be any happier among Unitarians than among Orthodox Christians? The true Church of Christ will probably be found among all denominations and with various creeds, if salvation depended upon doctrines, dark indeed would be our way, and if upon good works, small would be our claims. We are, for a certainty, sorry, to see a disposition in modern times, to discern a shorter and less troublesome way to the gate of Heaven, than the way pointed out; some way of human invention rather than by the favor and grace of God. True Faith has been defined to be, the truth of the heart, true and just views concerning God, the wisdom which cometh from above; and our Savior declares the sum and substance of Christianity to be, to love God with all our heart and soul, and our neighbor as ourselves. Now this we can only do by Faith in the grace of God and Christ and with the use of all the strength and means which shall be granted to us. Now this is as difficult in one denomination as in another. Righteousness is not a certain quality poured into the soul as would seem to be inferred by them who say they wish for Religion or have got it, but it is the work of a life and then never fully attained. The heart must be renewed in its purposes and desires, or progress will not perhaps be made at all, but the removal must not only be made once, but often; and the aid of the Holy Spirit sought for its accomplishment. The contest with selfishness and sin must be as enduring as life itself and only in death shall we have the victory through our Lord Jesus Christ. Now what matters it where we fight the good fight provided it is under the same great leader, the same glorious banner. In what part of the world, with what fellow soldiers, provided they are true and strong? A choice of watchwords there may, and will be, and perhaps the freedom of Unitarians has produced in as great a number as that of any other denomination, those who would avoid the heat and front of the battle. The service is free, and Freedom is the prize. Unfortunately for the cause, compulsion has been used and of the two, compulsory service is the least efficient. We would therefore suggest to your correspondent whether doctrines are of the importance he seems to consider them. He truly says that bigotry and intolerance are not confined to one sect, so we trust is not true faith and repentance, neither the love of God and man. He will probably find among Unitarians those who will tell him that he is to work out his own salvation, that he is to be an humble and sincere follower of Christ, without whom he truly says, he would be or would have been miserable—for Christ is our Savior as well as our mediator, he will save us from our sins as well as mediate for us, if we will only follow his example, and so come to reconcile us to God, not to appease his wrath. Can we then help loving both our Heavenly Father for his love to us, and Christ for his obedience to his Father's [illegible] we would say to our 'perplexed' enquirer if he can form this love in his heart, and manifest it to his fellow men, it matters but little what is his creed, and will find the peace which passeth understanding. W.

PIETY AT HOME.

The following beautiful description of the Parental Character of Leigh Richmond is written by his Daughter.

'It was ever the first wish of my beloved father, that our *home* should be happy; and he was never so well pleased as when we were all sitting around him. Both in our childhood and youth, every innocent pleasure was resorted to, and all his varied attainments brought into exercise to instruct and amuse us. He was the sun of our little system, and from him seemed to be derived the light and glow of domestic happiness. Like the disciple, whose loving spirit I have often thought my dear father's resembled, his motto was. 'Little children love one another;' and he taught his more effectually by example than even by precept. Religion was unfolded to us in its most attractive form. We saw that it was a happy thing to be a Christian. He was exempt from gloom and melancholy, and entered with life and cheerfulness into all our sports.

But we should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavor. He did not talk much with us about religion; but the books, studies, and even amusements to which he directed us, showed us that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said and did, and recommended to us, in his lovely domestic character, more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Savior to little children. It was then our first impressions were received; and though for a time they were obscured by youthful vanities, they were never totally erased; he lived to see them, in some instances, ripened into true conversion. It was his custom, when we were very young, to pray with us alone; he used to take us by turns into his study, and memory still recalls the simple language and affecting earnestness with which he pleaded for the conversion of his child. I used to weep because he wept, though I understood and felt little of his meaning; but I saw it was all love, and thus my earliest impression was associated with the idea, that it was *religion* which made him love us so tenderly, and that prayer was an expression of that love. I was led in this way to pray for those who were kind to me, as dear papa did.

In conversation, he did not often urge the subject of religion *directly* on our attention, or question us much as to our personal experience of it. He has sometimes regretted this, and called it his infirmity; but I think he adopted a more successful plan. He used to watch over us most cautiously, and express his opinion in writing: we constantly found letters left in our rooms, with directions to think and pray over them. Reproof was always conveyed in this way; and he also took the same method of questioning us on experimental religion, and of beseeching us to become more decided for God. Sometimes he required an answer, but generally his own request was, that we would 'spread his letter before the Lord, and think over it.'

His reproofs were inexpressibly tender. He was never angry with us; but when we displeased him, he showed it by such a sad and mournful countenance, that it touched us to the very heart, and produced more effect than any punishment could have done, for we saw that it was our dear father who suffered the most. In this way he gained such an ascendency over our affections, that none of us could feel happy if his smile was withdrawn, and all regarded that smile as a rich reward.

I cannot express the veneration and love with which he was regarded by every one of his children. With an understanding of the very first order, a mind elegantly refined and polished, and feelings of the most delicate susceptibility, he had a heart overflowing with intense affection toward each of them, which was shown by daily and hourly attention of the most winning nature; and they found in him not only a counsellor and instructer, but a companion and bosom friend. They clung to him, indeed, with an almost idolatrous fondness. Each of my brothers and sisters will agree with me in the sentiment of dear Wilberforce (it was one of my brother's remarks a little before he closed his eyes upon his weeping parent.) 'When my heart feels too cold to thank God for anything else, it can thank him for giving me such a father.' He was the spiritual as well as the natural father of that dear boy, and I trust others of his children are thus bound to him by a tie strong and lastidg as eternity itself. Surely the world does not contain a spot of more sweet and uninterrupted domestic happiness than Turvey rectory presented, before death entered that peaceful dwelling.'

CORRECTION.

A correspondent of the Christian Register, last week quoted from the Boston Atlas of Nov. 9th, the following record of a marriage.

'At Waltham, on Monday evening last, by Rev. Dr. Codman, Mr. Thomas E. Jones, of Norridgewock, Me., to Miss Mary L. Tower, Principal of the Norridgewock Female Academy.'

In regard to this record the correspondent remarked that the marriage was not valid, because not performed in the town where the clergyman, or either of the parties resided.

We are requested to state that this opinion, though justified by the record, is wrong in *fact*, as the record itself is erroneous. The Lady's home was in the town where she was married. The published notice should have read—'to Miss Mary L. Tower, of Waltham, late Principal of the Norridgewock Female Academy.'

SCOTLAND.

We find in the Morning Chronicle the letter which here follows, on the dreadful destitution in Scotland, which drives people, in order to escape death by hunger, to constitute themselves inmates of gaols, subject to the horrors of separate confinement. We are the more surprised at the statements here made, because we had supposed that the poor in Scotland, if not *well* provided for, were somewhat less miserable than those in England and Ireland:—*Boston Courier.*

To the Editor of the Morning Chronicle.

Sir,—I will not offer you any apology for this letter, for I think, that upon perusal, it will be found to contain matters which describe the condition of the people of Scotland, more clearly than any publication has yet done, and that in consequence it must have the effect of arousing us all to greater pity and greater exertions in the cause of so many of our fellow-men, who are enduring every extremity of woe.

I extract from the seventh report, just published, on Scotland and the northern division of England. The first point is that which may be expected, that is, that the prisons are fuller than ever, owing to the universal distress. The next is an entirely new fact—the springing up of a class who call themselves 'free prisoners,' a term hitherto unknown, but sufficiently expressive, as the sequel will show. These persons are so entirely without hope or prospect in this world, that on the expiration of their sentences they voluntarily constitute themselves prisoners—gladly consent to undergo separate confinement, ten hours of hard labor, and the hardest fare, in exchange for the boon of the prison shelter. No less than *forty* of these reside in the Glasgow gaol for long terms, some a year, some a year and a half, some two years; they are orderly and exemplary in their conduct, submissive, industrious and thankful, never once crossing the prison threshold—never complaining either of the monotony, or labor, or diet, and devoting to over-hours of toil, their other time.

Whatever may be thought of the lawfulness of this, its mercy is as paramount as its necessity; for if these voluntary captives be denied admission, they forthwith commit a crime, and the gates open before them. It imperiously declares the need of a better provision for the poor, than the scanty one, now doled out by the kirk session; and it proclaims the humanity of the excellent Governor, Mr. Brebner, who is described by some of his prisoners as a father more than as 'a maister.' Indeed, but for his interposition, very many must have sunk under the extremity of their privations. As, sir, you have been compelled frequently to hold up to public condemnation the stern character of several governors of prisons, so will you do the just act of making known the merit of men like the governor of the Glasgow gaol.

I proceed to give the evidence of a prisoner, which shows how incumbent it is to enact an efficient poor-law for Scotland. It is given in her words, and heart-rending those words are:—

'My parents were decent, honest people. I was married very young to a sailor. When he went to sea he assigned me part of his wages every month. I had sore trouble after he left, for work began to get scarce, and my little child fell ill. I went to the agents to ask for my husband's pay, for I was sore distressed from grief and fatigue. The ship was lost off China; all hands were saved; but, as was *the custom in such cases*, the wages were stopped. This was heavy news for me, for I had neither work nor money. I bore on for some time, trying to get work, however trifling; but there was no work to be had for me and hundreds more. I had heard of a female house of refuge in Glasgow, and I determined to seek food and shelter there. I took my little boy in my hand, who is about nine years of age, and walked the twenty miles to Glasgow. When I got to the house of refuge, I showed them my marriage lines, that they might see I was a douce, decent body. The matron was very kind to me, and said she grieved for me, but that the house was not for such as me, but for poor, misguided women—prostitutes and the like. My heart was fit to break, and I said to myself, *that I maun be wicked before I could get a morsel of bread.* The matron took pity on me, and she let me stay one night, and gave me a supper and a breakfast the next morning. We walked back again the long toilsome way to Greenock. I had nothing to buy food or shelter with. My boy was weakly, though nine years old, and I had carried him many times on my back, when he complained of his feet. I sat down on a bank and cried bitterly; but my child, who was aye a douce clever lad, and had been weel instructed in the Sunday school, little as he was, was my comfort. When he heard me say, 'we shall die of want!' 'well mother,' said he, 'then we shall go to granny, in heaven, and we'll want no food there.' He took off his jacket, and pulled off his little shirt, and said I should pawn his shirt, for that would bring something; and so it did, and we got a night's shelter for that time.'

Can any thing be more pathetic than this—any words better chosen than these of the poor Scotch woman? Do they not go to every parent's heart—doth not the similitude of her case to Hagar's strike every one; but with this difference, that no angel came to her in her distress, showed her no well, and she at length—

who can wonder, and who can blame—fell into crime, that her Ishmael might not perish in the Christian desert?

Is it possible that, in the face of narratives such as these, and with such narratives I could fill your journal for a year, that any other subject can be thought worthy of our consideration? What avails the decoration of our towns, the grandeur of our palaces, the strength of our bridges, roads, arsenals; the wide arch of our empire; our colonies, that stud and circle the world, when our people seek shelter in our prisons and force an entrance to them; when they rather break into them than out of them; when their hardest labor, their hardest fare, are sought as boons by the sons and daughters of destitution? What is it, that our merchant navy is counted by a tonnage of millions—that the navy of the State has borne 150,000 seamen, carrying conquest to the limits of the earth—that our army has taken the capitals of our enemies—that our exports are fifty millions—when wailing is in our streets, famine in our cottage households, and our refuge in prison?

Is not our wealth penury, our glory decay, our strength debility?

Is it possible that any other object than a remedy for such desolation, which the annals of each day confirm and augment, can fill the thoughts of our statesmen, who, retiring to their stately halls, can sleep without dread visions of squalid and pining multitudes, sometimes expiring in silence, at other times breaking out into feeble insurrection—their strength, for good or evil, unavailing through long emaciation? Can they stoop to consider progresses and pegeants and baubles, barbarians' wars, where victory is defeat, and defeat shame?

Let us hope better things, and ourselves resolve to bend every thought, to attain every faculty, to devote every resource to the supply of the sorrowing multitude of our brethren, to the averting of despair from their hearts and danger from ourselves; for, othorwise, in Milton's words, we must be overcome 'by the irresistible might of weakness.'

Your most obedient servant,

FREDERICK PIGOU.

For the Register and Observer.

MR WEBSTER AT NEW YORK—TREATY WITH ENGLAND.

We have witnessed, with much pleasure, the many noble sentiments which the peaceful adjustment of our difficulties with Great Britian has called forth from all quarters, but especially from the acknowledged lawgivers of puclic opinion. The N. Y. Chamber of Commerce recently waited upon Mr. Webster in that city, 'to express its high estimation of his services in the negotiation of the late treaty with Great Britian. That negotiation,' says the President of the chamber, 'had for its object the final adjustment of long standing as well as intricate and important questions, and this object has been successfully accomplished on terms that are deemed alike honorable and satisfactory; while the spirit of mutual concession and conciliation that was manifested on the occasion, has served but to enhance the value of the benefits conferred, in the establishment of friendly intercourse between two kindred nations on a basis of assured confidence and permanent tranquility.'

'Gentlemen,' replies Mr. Webster, 'in the progress of the civilized world great changes have been wrought by commercial intercourse, by the general advancement in civilization, and above all, by the benign influences of the Christian religion. And these changes are as clearly indicated by the subjects on which nations now-a-days treat, as by any other marks or proofs whatever. In ages past, treaties were merely alliances made for purposes of war, or as defences against war, or merely as compacts against the strong for the defence of the weak; or against crowns or successful princes, and for preserving what was considered in former days the 'balance of power.' Treaties in our own day assume a new character. Not that these subjects are excluded altogether, not that they are not often introduced, but a new class of subjects have arisen from the influence of Christianity, and has been introduced into the relations of government. These are commercial regulations, and are for the adjustment of such questions as arise from the intercourse of different nations, and especially are they of service in preparing the cruelty and barbarism which were so frequent in former ages.

Gentlemen, as I have said, treaties were formerly entered into, wars waged, immense treasures exhausted, and tortents of blood poured out, to maintain the balance of power among the nations of the earth, that is, to keep the strong from oppressing the weak; and this security against oppression by the powerful, the weak sought to obtain by alliances, by armies, by foreign subsidies, and by military aid. But, thanks to the civilization of the age, thanks to the commercial intercourse of civilized nations, and thanks especially to the Christian religion, which has been so influential upon the minds of men, and the spirit of the times, another instrument has been devised for maintaining this balance of power, far beyond, and infinitely above all the armies and navies of the earth. That instrument is moral power—the judgment of mankind. All the nations of the earth would view with indignation, now, any such attempt on the part of the strong to oppress the weak, nor in this age would any nation attempt such a deed as the partition of Poland. All the nations of Europe could not affect it. The nations now find security, not in armies and navies, but in the sense of general justice, the feeling of right which prevails in this civilized age, in which, if an intent is perceived on the part of any to injure one, it is the duty of all to unite in resisting it. A general feeling of security has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak.'

How much better a treaty of peace by peaceful then by war-like means! It breathes 'a spirit of mutual concession and conciliation,' promotes 'friendly intercourse, and rests on a basis of assured confidence and permanent tranquility.'

'Moral power an instrument far beyond, and infinitely above all the armies and navies of the earth.' What a testimony to the principle for which the friends of peace have been contending! And why not let this 'infinitely better instrumeut' take the place of war? ERASMUS.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the Sunday School Society, was held at the Pitts Street Chapel on Wednesday evening last. In the absence of the President, Elijah Cobb, Esq. was called to preside. The meeting was opened with prayer by Rev. Mr Waterston, after which a brief report was read by the chairman of the agents; giving the result of their labors for the portion of the year for which they reported. A large number of schools had been visited, they were found in a good condition, the occasion which had called them together were represented as unusually interesting, and the labors of the agents received with great kindness and apparent satisfaction. The meeting was then addressed by Rev. Mr. Thurston, Rev. Mr. Waterston, Rev. Mr. Pope, Mr. G. F. Thayer, Mr. Lewis G. Pray, Mr. G. W. Mellen, and Rev. Mr. F. T. Gray.

The question before the meeting was the present condition of our Sunday Schools, and what is required to improve them; and the remarks which it elicited were such as to encourage and strengthen those who are engaged in the work. The school generally, with those few exceptions where there are no settled Pastors, were represented as being under good influences, connected with great order and prosperity in all the opening exercises, the teachers to a good extent manifesting a proper religious spirit, and a good degree of interest. The effect of these labors was satisfactory, so far as their influence could be traced. Some interesting facts were related of a most encouraging nature to the faithful teacher. The wants of the School were mostly dwelt upon; and these were represented to be a deeper sense of responsibility, and a more practical and vital interest in the subject of religion on the part of teachers; more intercourse with parents; more efficient and improving meetings among the teachers, and a higher appreciation of the Sunday School, and of religious education on the part of the community generally. The appeal at the close by the last named clergyman to teach Christ was solemn and deeply affecting. The meeting was practical and useful.

L.

RECENT PUBLICATION.

A Discourse occasioned by the death of William Ellery Channing, delivered in the First Congregational Church, Providence, R. I., Oct. 12, 1842, by Edward B. Hall. Published by Request.

This is one of the many offerings, which personal veneration and gratitude, at the call of public sentiment have presented in honor of its distinguished and lamented subject. It was altogether proper, that within his native State; in a city which he often visited; and where he has left ineffaceable impressions of his character and influence, such a tribute to his memory should be offered. Mr. Hall has well discharged the duty, which devolved upon him by the request of the united Societies, of the elder of which he is the Pastor. With discrimination, earnestness, and feeling he has exhibited the character of Dr. Channing as a Man, as a Scholar, as a Philanthropist, and especially in his highest relation as a Christian Minister and Pastor.

There are passages, under each of these heads, which we should take pleasure in extracting. But must defer them, referring our readers to the discourse itself.

James Munroe and Co., have in press, and will soon publish in beautiful style, a new and delightful volume by Mrs. Sigourney, entitled 'Pleasant Memories of Pleasant Lands.'

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Seven Dollars, as a contribution to the funds of the Agency, from the Teachers of the Sunday School in Peterboro', N. H., by Rev. Curtis Cutler, Pastor of the First Congregational Society of that place.

Also, Ten Dollars from the Teachers and Pupils of the School in Barre, to constitute their Pastor, Rev. James Thompson, D. D., a Life Member of the Society.

Also, Ten Dollars from the Sunday School, in the second Parish of Saco, (Me.,) to constitute their late Pastor, Rev. William Cushing, a Life member of the Society.

HIGHLY IMPORTANT MEETING.

The Missionary Meeting held last Sunday evening at the South Congregational Church, stands adjourned to Sunday evening next, at the Second Church, under the pastoral care of Rev. Mr. Robbins. Addresses will be made by several gentlemen who have not yet spoken; many new facts will be communicated; and the argument continued on last Sunday evening will be farther pursued. The members of all our Societies are respectfully invited to attend.

Take notice.—The meeting will commence at half past six precisely.

COMMITTEE OF ARRANGEMENTS.

Stephen Fairbanks,	James F. Clarke,
Frederic T. Gray,	H. B. Rogers,
Albert Fearing,	N. A. Barrett,
Lewis G. Pray,	R. W. Bailey.

THE PIONEER.

We would direct attention to the Prospectus of the PIONEER, in our advertising columns. The purpose is most commendable—to furnish a 'healthy and manly Periodical Literature,' instead of the trashy love tales and sketches that fill a large portion of our popular Magazines.

GENERAL INTELLIGENCE.

Another to the List.—A lad named Shinn, who was gunning with some others, was accidentally killed near Mount Holly a few days since, by a shot from one of his companions. This the *forty-seventh* death from the careless use of fire arms recorded since the first of October!

The Nantucket Camels.—Another vessel, the ship Rambler, Capt. M'Cleave, with 1500 bbls of oil, was carried over Nantucket bar on Saturday last. She was so far raised by the Camels as to draw but six feet of water, and was towed up in three quarters of an hour, at half tide.

Observatory at Washington.—Mr. Adams has been lampooned by almost every witling in the country for proposing a 'light house of the skies' at Washington. But his proposition meets with acceptance, and something of the sort is about being erected there. The Georgetown Advocate says that proposals for building a National Observatory on Came Hill in Washington, have been solicited by the government. It is to consist of two departments, astronomical and magnetic. The work will probably go on at the opening of spring. The plan we hear is a magnificent one, and just such as should have been entered upon by the nation many a long year ago. But better late than never.

There is a beautiful moral conveyed in the following paragraph, well worthy to be practiced as well as remembered by every individual.

'The two most precious things on this side the grave are reputation and life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man therefore, will be more anxious to deserve a fair name, than to possess it, and this will teach him so to live, as not to be afraid to die.'

Sub-Marine Telescope.—A lady of Brooklyn, New York, has invented an instrument, which she terms a sub-marine Telescope. It consists, says the Commercial, simply of a common lamp, enclosed in a glass globe about eighteen inches in diameter. The lamp, thus protected from the water, is, when submerged, supplied with air by means of tubes, which rise above the top of the water. There is also a large tube between these two, for the escape of the smoke and gas from the lamp to the surface.

It has been exhibiting in the American Museum, and proved highly successful. Being submerged in a large tub containing water to the depth of four feet, it enables the spectator to discover a pin at the bottom with perfect case. The inventor states that objects have been seen, aided by it, at the depth of twenty-five feet in the Harbor at Brooklyn. It is designed to be used in the discovery of sunken vessels, or such objects of value as may have fallen into deep water. Engineers who have seen it speak highly of its merits.—*Balt. Patriot.*

Fire.—About 7 o'clock on Saturday morning, the schooner Catharine, of Gardiner, lying in the stream, was discovered to be on fire. The vessel was loaded with lumber, and had a deck load of hay. It is supposed that the fire communicated with the hay from the camboose. The directors of the Chelsea and East Boston Ferry Co's. very kindly voluntered the services of their boats, which proceeded to the burning vessel, and rendered all the aid in their power. It was found necessary to scuttle the vessel, and she sunk to the level of the water. The gallant tars of the Ohio were on hand, and rendered great service.—*Transcript.*

[*From the New-World, 12th inst.*]

ABUSE OE THE LAWS.

About the 12th of August last, a man calling himself J. C. Gantz, applied at our Police Office for a warrant to arrest Edward Saxton, a colored resident of Brooklyn. He there made an affidavit to the effect that Saxton was his slave, and had by means of forged papers, prepared by himself or some other person, effected his escape from Mobile, where he (Gantz) resided, and was then as he believed, concealed in Brooklyn. Upon this affidavit, which was sworn to before Mr. Justice Ephraim Stevens, a warrant was issued by that Magistrate to arrest the said Saxton, and bring his body before the Justice. This warrant was placed in the hands of officer William Stevens, of the Police Court, who proceeded to Brooklyn, had the warrant endorsed by a Judge of that city named Copely, procured the assistance of a Brooklyn officer, named Barkaloo, and accompanied also by the alleged master, arrested Saxton at Anderson's Mansion House, in Brooklyn, on the charge of his being a fugitive slave, brought him to this city, and took him, first to a house in the Bowery and thence to the boat for Philadelphia, without bringing him before the Police. Officer Stevens accompanied the claimant and Saxton, to Baltimore, where he left the latter in jail, and on his re-arrival at New York returned the arrest warrant to a clerk of the police.

Nothing, to our knowledge, has been heard of Saxton beyond the limits of the Baltimore jail; for we are informed that officer Stevens deposed before the grand jury that Saxton, after his arrest, acknowledged himself to be the slave of Gantz, and consented to go with his master—giving Stevens a certificate to that effect. We do not learn that he explained why it was necessary, if Saxton, was willing to go, that he should accompany the master, holding Saxton in his custody till he reached a Slave State, and there thrust him into jail. Such are the facts of the case; and now for the law.

That no justice of the Police Court is empowered to issue a warrent for the arrest of an alleged fugitive from labor, is a fact as well known to the justices of that court as that they have cognizance of petty larceny. The proceedings to be had in every claim of this nature, are marked out with a distinctness that defies mistake. The Revised Statutes (vol. ii. p. 561—Part iii. chap ix, tit. i. art. 4) provide.

'No justice of the peace, magistrate, or other officer, appointed under the authority of this State, other than the courts and officers herein authorized to issue writs of Habeas Corpus, shall be authorized to grant any warrant or other process to arrest any person alleged to be a fugitive from labor or service, or to grant any certificate of any proof having been advanced of the title to any claimant to the service of any such fugitive. And every officer violating this provision shall forfeit five hundred dollars to the party aggrieved, and shall be deemed guilty of a misdemeanor.'

The Police justices have not the power to issue writs of Habeas Corpus, nor was it ever pretended that they had such power, and therefore the issuing of the warrant in this case by Justice Stevens was in defiance of an express prohibition of the statute. It was by the terms thereof a misdemeanor, and the Justice, by that unlawful act has, in addition, forfeited five hundred dollars to the party aggrieved, who is Edward Saxton.

The reader will find it difficult to believe that the Grand Jury, who examined into this case, and had both the facts and the law before them, refused, by a vote of ten to eight, to find a bill against Justice Stevens for illegally issuing a warrant for the arrest of an alleged fugitive.

In republishing the above article, the New York Journal of Commerce adds the following remarks, which are worthy the serious attention of every true friend of justice and human rights.

If the above statement is correct, (and the only drawback upon its correctness is the fact that the Grand Jury refused to bring in a bill against the parties implicated,) the whole affair was an outrage upon the laws, from beginning to end. Not only did the Justice exceed his powers and expose himself to a heavy penalty by granting the warrant, but the officer was grossly negligent of his duty in not bringing the accused before the Justice who issued the warrant, or before some Court entitled to decide upon the case. If proceedings were to be conducted in as summary a manner in all cases of alleged fugitive slaves, there would be no security for the persons of free colored men anywhere in the Northern States; and the great end of all law would be annulled by its abuse. Such a man could no more be said to be in the enjoyment of 'life, liberty, property, and the pursuit of happiness,' than the slave himself.

Important Arrest.—Three persons were arrested in Worcester on Saturday for passing counterfeit money. They were employed in the occupation of selling charcoal, and pretended to belong to the country, in the vicinity of Worcester. They had in their possession when arrested a large quantity of counterfeit bills (fives) on the Suffolk Bank, Boston; the Hartford Bank, Hartford; the Chelsea Bank, Vt., and some other banks east. They are supposed to belong to a gang of counterfeiters, as they gave information relative to some further operations that are not yet matured and which we are not yet at liberty to disclose. It is supposed that a large quantity, near $30,000, of bills on the Worcester Bank, were ready to be forced into market. The Police are on the *scent* of the accomplices, and will undoubtedly ferret them out.—*Daily Mail.*

Accident.—We regret to learn, says the Advertiser, that the Rev. Charles F. Barnard of the Warren street Chapel, was thrown from his chaise on Saturday, and had both bones of his left arm, between the wrist and elbow, broken. He was riding with two of his children, and in attempting to pass a wagon, in Charles-street, the hub of the chaise wheel touched the hub of the wagon, and passed above it, throwing the chaise upon its side.

Vater the Linguist.—At the fire which recently destroyed the largest part of the city of Kasan, in Russia, the library of the celebrated linguist Vater was destroyed. This was one of the most remarkable private libraries which was ever collected. Vater is professor of comparative philology in the Imperial University of Kasan. This library, which contained 65,000 volumes, had in it more than thirty two thousand grammars and dictionaries, printed or in manuscript, of every language, idiom and dialect spoken on the globe. It is an irreparable loss to science.

M. Vater had been employed by the Royal Academy of Sciences of Berlin, to prepare an edition of the works of Aristottle for publication by the Academy. But he has written to inform that body, that having lost in the fire all his books and papers, it will be impossible for him to complete this honorable work, for which he had collected a great many materials.

Berlin, 17th October.—By the advice of the Minister of Public Instruction, His Majesty the King has ordered that a commission composed of thirty-two members shall be sent at the expense of the State to the East Indies in order to explore this country in a scientific and artistical manner. The president of this commission will be our celebrated linguist, M. Francois Bopp, pupil of Silvester de Saby. They are to be absent three years.

There has just been discovered, near the little town of Zehdonik, which is situated near Potsdam on the Havel, a rich mine of yellow amber, of the hardness of rock chrystal. This discovery is the more remarkable because until now, yellow amber has only been found in the Baltic, or on the shores of that sea.

The Cincinnati Astronomical Society announces that the sum ($10,000) needed to secure the great instrument Prof. Mitchell hoped to obtain at Munich, has been subscribed. The wealthy citizens of the western metropolis appear to have contributed liberally to the funds of the Association, of which Judge Burnet is President. The joint efforts and contributions of the friends of the liberal arts and sciences in this country must take the place of royal patronage abroad, or they will make but slow progress.—*Baltimore American.*

John C. Colt.—This individual, whose case, as the murderer of Adams, has been before the public for about a year, has finally paid the penalty which society, for its own protection, affixes to great crimes. We state the following facts not so much to give information, as for the purpose of record, since the circumstances must before this be generally known.

Having failed in all his applications for a new trial, he at length perceived the certainty of his fate. On the morning of the fatal day—the 18th inst, he was visited by his brother and Rev. Dr. Anthon, a Presbyterian clergyman, accompanied by Caroline M. Henshaw, the woman with whom he had lived. To her he was at this time married by Dr. Anthon, in his cell.

The prisoner, having expressed the wish that the execution be deferred as long as possible, was left alone, at his request, for the last two hours. When visited by the Sheriff, near four o'clock, it was found that he had taken the business of the execution into his own hands. He had stabbed himself to the heart with a clasp-knife, and was quite dead when found. Thus closed this horrible and revolting tragedy. It is to be hoped, that the certainty with which punishment is made to follow great crimes may have a salutary influence in arresting the hand of iniquity.

The New York Herald states that there is reason to believe that Caroline M. Henshaw was Colt's lawful wife at the time of the murder, and that she was called his mistress in expectation that her testimony, which, she not being his wife, might be taken—would be important to him, and that the marriage in prison was intended to cover that deception.

Mr. Russell's Readings and Recitations.—We commend to the attention of our friends the 'Readings and Recitations' of Mr. Wm. Russell, to be given at the Temple on the evenings of Nov. 26th and Dec. 3d, at seven o'clock. Mr. R. has long been known in this community among the best teachers of elocution.

THE UNITARIAN SOCIETY AT MOBILE.

Messrs. Editors,—The communication in your last week's paper, from Mr. Dall, respecting the Ministry to the poor in St. Louis, and the Unitarian Society at Mobile, though under the head of 'Correspondence of the A. U. A.,' and addressed to me, I did not read till after it was published. As it was handed to me 'for the Register,' I directly passed it to you. If I had read it, I should have corrected the following sentence relating to the Mobile Society. 'Under the ministrations of some experienced man, they will still further show that the labors of Messrs. Briggs, Hosmer, Peabody, Bellows, and Simmons have not been ineffectual.' I should have erased my name, and added those of Clarke and Eliot.

I sincerely hope that so good and faithful a laborer among the poor, as Mr. Dall, will not be delayed in entering upon a work most dear to his heart for want of pecuniary aid. C. BRIGGS.

*** The Cambridge Ministerial Association will hold their next monthly meeting at the house of Rev. David Damon in West Cambridge, on the second Tuesday in December at the usual hour.

WM. NEWELL, *Scribe.*

AMERICAN UNITARIAN ASSOCIATION.

The Ladies in Marlboro', have subscribed Thirty Dollars, to constitute their Pastor, Rev. Mr. Morse, a Life Member of the American Unitarian Association.

MARRIAGES.

In Jamaica Plains, Roxbury, on Sunday evening, Nov 13th, by Rev Dr Gray, Mr Alfred Williams, of Boston, to Miss Emily R. Peirce, of J. P.

In Medfield, by Rev. C. Robinson, Mr. James Davis of Northboro', to Miss Lucy Maria Allen.

In Northboro', Nov. 10th, by Rev. Mr Allen, Mr George Barnes, to Miss Anne Davis Gale, all of Northboro'.

DEATHS.

In this city, 17th inst. suddenly, Mrs Elizabeth P. wife of Mr William H. Barnes, and eldest daughter of Mr Samuel Bentley, aged 32 years.

In Roxbury, Nov. 19th inst Clarissa Harlow, youngest child of Hosea and Abigail Bartlett, aged 1 month.

In Brunswick, Me., 18th inst., Dr Jonathan Page, an eminent physician, 65.

In Belfast, 16th inst., Mr Luther Faxon, late of Bridgewater, Ms., 49.

REV. DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of Kings Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

SPLENDID AMERICAN ANNUAL.—For sale at TICKNOR'S, wholesale and retail, the Gift, a Christmas and New Year's Present for 1843, magnificently bound in calf extra. The embellishments are all engraved for the work, and executed by first rate artists. Fresh supply received this day. n26

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING.

n26

ON THURSDAY, December 1st, will be published, the Monthly Miscellany of Religion and Letters—Edited by Rev. E. S. Gannett. Contents of the No. for December—

Christian Virtue; Abraham's Sacrifice; Moral Courage; the Dying Christian; a day of Public Thanksgiving—a Thanksgiving Sermon, by Rev. S. K. Lothrop; Concessions of Trinitarians; an Evening's Talk; the Minister and his Parish; Notices of Books; Intelligence, &c. W. CROSBY & CO, Publishers, 118 Washington st. n26

ENGLISH BOOKS, per Acadia—Received at TICKNOR'S, corner of Washington and School streets, The Drawing-room Scrap Book for 1843; Friendship's Offering for 1843; Forget-me not for 1843; Ellis on Insanity; Crowther on Mad-houses; Haslam on Sound Mind; Millingen on Insanity; new numbers of Engineers' Journal; Baptist Magazine; Dublin Medical Journal; Evangelical Magazine; Pulpit, Mechanics' Magazine; Nautical Magazine; Intellectual Repository; Sabbath school Teacher; Asiatic Journal, &c Fresh supplies of Wilson's Anatomist's Vade Mecum; Dwitt's Modern Surgery; Ramsbotham's Midwifery, &c. n26

SERMONS OF CONSOLATION.—By F. W. P. Greenwood, D. D., Minister of Kings Chapel, Boston. This day published; for sale by WM. CROSBY & CO., 118 Washington st. nov 26

NEW AND VALUABLE Religious Works, in handsome binding, at low prices, suitable for Christmas and New Years presents—

Mary Landie Duncan,	price, 87 cts.
Christ Our Law, by Miss Fry,	75
Michael Kemp, the happy farmer's lad,	50
Meditation on Prayer, by Rev H. White,	50
Anecdotes on the Catechism, J. Whitcross,	38
Tales of the Scoth Covenanters, by Pollock,	67
Charlie Seymour, or the good and bad Aunt,	38
Old Humphrey's Observations, new ed,	50
Old Humphrey's Addresses,	50
Bush's Notes on Leviticus,	75
Jay's Morning Exercises, new ed,	$1,00
Jay's Evening do	1,00
D'Aubignie's Reformation in Germany and Switzerland, 3d Am. ed, 3vols,	3,25

For the convenience of persons residing out of the city, we have advertised the prices. A liberal discount will be made from above prices, when sold in quantities—orders solicited.

n19 SAXTON & PEIRCE, 133 Washington st.

BIBLES—The folio Pulpit Bible; also Bibles of Octavo size, in elegant bindings—with a good assortment of smaller Bibles—received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. n19

REPLY TO HON. M. MORTON—A reply to the letter of the Hon. Marcus Morton, late Governor of Massachusetts, on the Rhode Island Question, by one of the Rhode Island people—price 12 1-2 cts—for sale by J. MUNROE & CO, 134 Washington st. n19

RE-PUBLICATION of the London, Westminster, Edinburgh and Foreign Quarterly Review. The above are furnished to subscribers at $8,00 for the four, or $3,00 for one, by W. CROSBY & CO, 118 Washington st. n19

WATERMAN'S

KITCHEN FURNISHING WARE ROOMS,

85 Cornhill, 73 Court and 6 Brattle sts.

☞ Families, Hotels, Eating Houses, Steamboats and Packet ships, furnished with every thing appertaining to the kitchen department, at short notice. n19 6w

ONE PRICE SYSTEM.

DANIELL & CO., at their Old Established Stand, No 201 Washington street, have received their FALL supply of new and desirable Goods for the season, consisting of Black, Blue Black and Colored DRESS SILKS, Mous de Laines, rich French Prints, various styles of Winter Shawls.

Cloth Goods, of all kinds; Cassimeres very low; Mourning Goods of every description; Linen Cambric Handkerchiefs; Ladies rich styles Cravats.

New styles handsome Bonnet Ribbons; all kinds of Linen Goods; Flannels of the best make; Blankets, Quilts, Damasks, Towelling, with every other article of Housekeeping Goods

Our Stock having been selected with great care, and much of it having been bought at Auction, we assure our customers that every article will be sold very low.

As we have adopted the One Price System, no Salesman will be permitted to deviate from the marked price either way. n19

DICKENS'S NOTES, Harper's edition—American Notes for general circulation, by Charles Dickens—Harper's edition, the best one published. Large supply this day received by W. CROSBY & CO, 118 Washington st. n19

ANNUALS FOR 1843—The Gift, 8 engravings, elegant—the Christian Souvenir, edited by I. F. Shepard, 6 engravings—Friendship's Offering and Winter's Wreath, 10 engraving—the Rose of Sharon, edited by Miss Sarah C. Edgarton, 8 engravings. For sale by W. CROSBY & CO., 118 Washington st. n19

FRESH FLOWERS for my children, by a mother, with engravings—published and for sale at SIMPKINS'S, 21 Tremont Row. n19

PHILOSOPHY OF THE HUMAN MIND.—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

HAYWARD'S FAUST—Faust, a Dramatic Poem, by Goethe, translated into English Prose, with notes, &c., by A. Hayward, 1st American edition—for sale by W. CROSBY & CO, 118 Washington st. n12

THE BIBLE—Coverdale's Translation, Biblia, the Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated into Englishe, 1535, 4to—for sale by WM CROSBY & CO, 118 Washington st. n12

NEW NOVEL—The Quod Correspondence, or the Attorney, in 2vols, 12mo—this day published, and for sale at TICKNOR'S, corner of Washington and School sts. n5

PRICE REDUCED—MR. PUTNAM'S SERMON.—This day published; the second edition of Mr. Putnam's Sermon delivered at the Ordination of Rev. Mr. Huntington with the Charge, Right Hand of Fellowship, Address to the People, &c., &c. Price 12 1-2 cents. This day published by WM. CROSBY & CO., 118 Washington st. nov 9

VALUABLE BOOKS—Lord Bacon's Works, Montague's Edition; Lord Bolingbroke's works, 4v, 8vo, new edition; Napier's Peninsular War, 4 v 8vo; Turner's History of the Anglo Saxons; Washington Irving's works, 12v; Adventures of Gil Blas, illustrated; Macaulay's, Wilson's, Scott's and Talfourd's Miscellanies, 10 v in uniform binding; Percy's Reliques of Ancient Poetry; the Seer and Indicator, by Leigh Hunt; Addison's works, including the Spectator, &c. 3v 8vo; Richardson's English Dictionary; Benj Johnson's works, 2v 8vo; Boswell's Life of Johnson, 2v 8vo; Burnett's History of the Reformation; D'Israeli's Novels, 1v 8vo; Russell's Modern Europe, 3v; Gibbon's Rome, 4vo; Milman's Notes; Thiers's History of the French Revolution, 4v; Scott's Novels and Poetical works; Catlin's Indians; D'Aubigney's History of the Reformation, 3v; Rollin's Ancient History, 2v; Smyth's Lectures on Modern History, 2v; Sparks's Life and Writings of Washington, 12v; &c. at low prices—for sale by J. MUNROE & CO, 134 Washington street.

J. M. & Co. keep constantly on hand, a large collection of Books suitable for towns, villages or private libraries. n5

THE MONTHLY MISCELLANY of Religion and Letters—Edited by Rev. E. S. Gannett—Contents of the November number—Religious Delusions—Children's Books—Letter from a Believer to a Skeptic—Human Frailty, a sermon by Rev E. Q. Sewall—Bowen's Essays; Wm. Ellery Channing, D. D.—Notices of Recent Publications; Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. n5

INDIA RUBBER SHOES—600 pairs of Ladies, Gents, Misses and Children India Rubber Shoes, just received and for sale low at T. H. BELL'S, 155 Washington st. n5

BOOTS! BOOTS—A large stock of Gents Calf, Seal, Kip and stout Boots, from 2,25 to $7,00, at T. H. BELL'S, 155 Washington st. n5

FIFTEEN SERMONS, preached at the Rolls Chapel, to which is added a charge to the Clergy of Durham, by Joseph Butler, late Bishop of Durham, with an introductory essay by the Rev R. Cattermole, and an appendix.

For sale at WM. D. TICKNOR'S, corner of Washington and School streets. n5

COMMERCIAL DICTIONARY, by J. R. McCulloch—Ladies Botany, for the use of schools.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. n5

LADY'S BOOK AND LADY'S AMERICAN MAGAZINE, for November, is just published at 121 Washington st—Embellishments—Returning from Market, a rustic subject from a painting by Calcott; Fancy Sketch, by Hayter; colored plate of the fashions and original music. Permanent writers: Miss Sedgwick, Sigourney, Hale, Leslie, N. P. Willis, Dr. Bird, T. S. Arthur, Mrs Annin, Hentz, Embury, Seba Smith, Ellet, of Charleston, S. C.—Price, $3 per year or 25 cents singly. A few setts of current volume, containing nearly 40 steel and other original engravings, may be had by early order. JORDAN & CO. n5

WHITE AND BLACK Satin Slips, a fine assortment may be found at T. H. BELL'S, 155 Washington st. n5

LADIES KID WALKING SHOES—A large assortment of Ladies Kid Walking Shoes, from $1 to 1,50 a pair, at T. H. BELL'S, 155 Washington street. 3wis o22

NEW MEDICAL WORK—This day published and for sale at TICKNOR'S, corner of Washington and School streets, a Practical Treatise on Venereal Diseases; or critical and experimental researches on inoculation, applied to the study of these affections, with a therapeutical summary and special formulary, by Ph. Ricord, MD, Surgeon of the Venereal Hospital of Paris, &c. a new translation from the French. n19

JUST PUBLISHED and for sale at TICKNOR'S corner of Washington and School streets, Claims of the Country on American Females, by Miss Coxe, author of the Young Ladies' Companion, &c. n 19

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.—By Miss Coxe, author of the Young Ladies' Companion, etc.—For sale by TICKNOR'S corner of Washington and School streets. n19

DISCOURSES on the offices and character of Jesus Christ, by Henry Ware, Jr—second edition—for sale at SIMPKINS'S, 21 Tremont Row. n19

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

PARISIAN LINGUIST, or an easy method of acquiring a perfect pronunciation of the French Language without a French Master, intended for Academies and Schools in the United States, and for American Travellers in Europe; in this work all the rules of Grammar and the forms of French Conversation are fully illustrated; and the whole is exp

POETRY.

[From the Christian Souvenir.]

TO WORDSWORTH.

BY R. C. WATERSTON.

Great Bard of Nature! with reflective mind,
You gaze on all in reverential love;
While with far reaching sympathies you bind,
The simplest things on earth to heaven above;
With mightiest power through your prophetic lines
You speak by *words* what Nature speaks by *signs!*

String in the harp of God! your music swells
Beneath the tranquil stars and noonday sun
Far over mountain heights and twilight dells,
Till your sweet tones and Nature's, blend in one,
And mingling still, will each harmonious note
Through ages yet to come, serenely float.

Friend of mankind! with sympathetic heart,
You love the Moorland hut and Cottage door;
With words divine, you holy joy impart,
Singing sweet legends of the humble poor;
And thus in calm delight, with feeling strong,
For thinking minds, you breathe your simple song.

The earth, to you, is full of life and love;
God by his presence quickens all the land;
While unitely pointing to the heavens above,
The very trees and flowers like Prophets stand;
Till mount and glen, and leaf, and bud, and stream,
And cloud, and star, with holy meaning beam!

Voice of the Age! and Poet of all time!
Friend of Philosophy! Meek guide of youth!
Profound, yet clear! and simple, yet sublime!
Lover of God! Interpreter of Truth!
'Lark in the Dawn of years!' with upward wing,
Even at the gate of Heaven, you, soaring, sing!

MISCELLANEOUS.

[From Dr. Cox's Theopneuston.]

WORDS OF ST. PAUL.

TAKING THEM WITH GUILE.

The difference between the true rendering of the text, and the false and common view of it, is very great; as great as that between a Jesuit, who practises on the principle that 'the end sanctifies the means;' or that 'it is lawful to do evil that good may come,' or that pious frauds are the most pious things in Christendom, and a minister of Christ who copies the holiness of his master. We quote—

2. Cor. 12: 16. 'But be it so I did not burden you; nevertheless, being crafty, I caught you with guile.'

The Apostles is here using the language of his enemies. As if he had said. 'I know what the false teachers say of me at Corinth. They accuse me of cunning, and management and fraudulent duplicity. They say I sordidly cheated you. But you, my friends, know better than to believe them. Did I ever any thing like this? 'Did I make a gain of you in person, or by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you, any more than I did? Nay, walked we not in the same spirit? walked we not in the same steps? Wherefore, let a calumny so impious be treated by you as it plainly deserves. For you all know that guile had nothing to do with my personal or official action among you.'

Often has the writer been afflicted, sometimes in high places, to see ministers of Christ, and even Doctors in Divinity, mistaking this text, and using their blunder to sanction their own double-dealing. No names are to be mentioned, only the truth shall be manifested. But there is one passage of history so memorable, so apposite, and so true, and which the writer is competent to attest as a veritable as well as an instructive fact, that he ventures thus to illustrate his theme with its narration.

A company of clerical friends were once dining in London, some of them names of distinction; say ten or twelve of the metropolis, and three or four others from the United States of America. Towards the end of the friendly and well enjoyed banquet, the conversation turned on the appropriate qualities of the ministry, British and American. The comparisons were not odious; but generous rather, philosophical, and intended mainly for information and mutual improvement.

At last a London minister, who had traveled and seen something of the world, remarked, as follows:

'With all excellencies, however, they have also their defects in America. There is one which I am disposed to mention as rather distinguished. Our American friends will, I trust, receive it kindly, and entertain it with their characteristic magnanimity.'

Here the Americans looked at each other, waiting for the thunder of an accusation which no one could particularly anticipate; and it was all the more embarassing to the entire circle, from the form and gravity of its introduction, the mutual cordiality that preceded, and the blind apprehension alike of all the auditory. The speaker continued:

'I scarcely know what to call the quality I am about to censure; but truly I view it as the great characteristic fault of your American preachers. And I think as truly, that, in its opposite, the London ministry as much excel. Instead however of naming our quality, or their defect as not possessing it, I will describe it in a legitimate way; by citing the example of the very chiefest of the Apostles. Paul is our paragon, and at Corinth he was a city minister. Writing to that church, he tells them, I caught you with guile. Now, that management, that address, that prudential manner of administration, to which the Apostle refers, is the identical quality, I think, in which you American ministers distinguishingly want.'

'You are really in earnest then, my friend,' replied an American at the table.

'O certainly,' was the answer. 'I mean just as I speak.'

'Let us glance then,' continued the American, 'at the matter. Did you ever look at the original word there rendered guile? You surely know that *dolos* means fraud, dishonesty, cheating; that it is used in the New Testament often, but never in a good sense, as really as *diabolos* with which indeed its signification is allied; that its possession is incongruous to the character of an Israelite indeed, as says our blessed Savior himself.'

'Hold! my dear friend,' exclaimed the Londoner, 'you will condemn the Apostle Paul.'

'O no!' rejoined the American, rehearsing the text ironically, as Paul used it, and making its sense appear to the conviction of all. The London accuser blushed at his own signal defeat; when the learned and Reverend Professor H—— of the London University, took up the topic, substantially as follows: For shame, London! It is high time for us to 'renounce the hidden things of dishonesty and 'guile;' not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth imitate our American brethren, commending ourselves to every man's conscience in the sight of God.' For one, I thank you for correcting our mistake. So I see that, among other odd practices, you have one, of which we London ministers are all too clear, that of consulting and actually studying your Greek Testament. Stick to that, sirs, and your example will be increasingly excellent. You will correct London ministers and all the world beside. Away henceforth with dolos, diabolos, and all that sympathy. And you, will take them with guile, I think, no more!

Jesuitism may suit Rome, Oxford, and some other apostatical succession, whose tendencies are all towards Italy and the dark ages. But dishonesty of all kinds will never suit God, who is of all beings infinitely the most veracious and the most sincere. Hence how worthy is he of that confidence, which he not more demands, than deserves from us all. And we are eternally how safe in it! There is one sin, which, as such, is too often exemplified by the clergy in their ex-officio performances; it is the sin of misquoting scripture, either the words wrong, or the sense wrong, or the use wrong, and so the effect wrong, through negligence or haste or a vicious and indolent habit; and sometimes by merely doing as others do.

As to the London ministers generally, while we know, and admire, and revere, many, and especially some of them, and since comparisons have been instituted, we may act Elihu and also show our opinion. In general then it is, that with all their bookishnesss and tact, with all their address and skill of manners, with all their well seen gentility and courteous ease, with all their real learning and we trust, real piety, they do not understand their Bibles better than the evangelical ministry of America, nor preach on the whole as pure and full a gospel, nor impress and individualize their hearers as powerfully, nor answer the great ends of preaching as well in arresting the attention of men to the things of God, or in stating and enforcing the truth, or in 'converting the sinner from the error of his ways.'

We suppose that they less understand the pure theology of the word of God; are less thorough, orderly, symmetrical, and methodical, in their intelligence of the revealed system; and this we say of the evangelical ministry of the metropolis and the whole Island, apart from the church of England, not without recollecting exceptions and supposing more that we do not recollect. As for the church of England as a body, we verily believe, that, apart from its mound of political and national influence against the outbursts of infidelity and the plottings of popery, the real orthodoxy and general piety of the whole hierarchy, and by consequence of the total laity, are most marvelously overrated every where. The truly pious are comparatively the ignoble few, called the 'evangelical faction,' are uninfluential and scarcely tolerated, are not in the road to preferment, are the theme and the mark of sneers and contumely, and are like tropical plants in artificial closures of the north, out of their proper element, of sickly and stunted growth, and instinctively panting for those gardens of paradise which they are never to re-visit in this world. Instead of a thousand proofs of this—witness the contempt and scorn of their Arminian hierarchy in general for Dr. Scott's most excellent Commentary. Those perpauci who read and love it, are generally to prudent to let it be known, especially to their diocesan. The pride and state and ambition of prelacy, its arrogance, and its exclusiveness, its earthliness and secularity, are pervading and ascendant; while Puseyism is spreading in a congenial atmosphere, and inclining, like flowers towards the sun, in the direction of Rome, steady and stealthy, as towards the glory of its rejoicing, the home of its affinities, and the kebla of its formalism and its devotions. 'O my soul, come not thou into their secret! unto their assembly, mine honor, be not thou united.' One may more and more thank God, that he is a protestant, a puritan, and hopefully a Christian!

AN ITALIAN MAD-HOUSE.

Of an upper floor of this horrid tenement we desire to say nothing. It was a place for a Salvator to paint, for a devil to rejoice in, for humanity to sicken and shudder at. We had been, as we have said, in many mad-houses before, but in none like this; at once a menagerie of fierceness, a pigstye of filth. The motto to Dante's *Inferno* had been strictly applicable to this hopeless place. The faces of the maniacs were begrimed with dirt, and their plight rendered more pitiable by the utter negligence of the keepers. There was a small ward at the end, in which the people were treated just like wild beasts in a menagerie. There they lay chained to their beds frantic and foaming, some gnashing their teeth in violent and suppressed rage at the manacles and chains they could not break; others oscillating their heads and trunks from side to side without ceasing; or threatening the destruction of their bedsteads by frantic efforts. An outraged tiger would not have been more to be dreaded than one awful creature, who, having a slip-chain which gave him a few feet furlough, as you chain a mastiff at your gate, sprang up a high window-sill, and leaped down again on our approach, with the agility of a monkey. Along an open gallery of small extent for exercise, well secured and guarded by iron bars, there stalked several whose situation was not quite so intolerable, inasmuch as they were only chained by the hands and wrists; but dangerous enough were they even thus, as they strided up and down, naked to the waist, some in suspicious taciturnity, others uttering imprecations. One there was that spat upon each visiter as he passed, and tried to get his arms loose to fight. In this dreadful mad-house all the mad dwelt together—the violent with the more gentle—the utterly bereft of reason and he that was mad but on one subject. A middle-aged man of very interesting countenance held a book, which we asked to see, and found it to be a French work on mathematics. We asked the party (he was a Capuchin,) if he liked mathematics? He said, 'Yes, but I am no great proficient in them.' On observing to him that the book was above our own reading, he said that he could read it well enough, but that his knowledge was not of a practical kind. 'What studies did he chiefly pursue?' 'A little of all.' 'But what did he prefer?' 'None; he liked all study for its own sake.' We can to this hour place the whole picture before us. Twenty pair of eyes glaring, wild and distorted! Twenty faces convulsed or collapsed! Twenty pair of hands oppressed by galling chains clanking around us!—Twenty tongues employed in ceaseless and vain attempts to expostulate against bonds or restraints, not to be endured with patience in a calm state of health, and doubly unendurable in the excited state of a mad man's brain! The filthy bedding, the begrimed walls, daubed and painted by the maniacs! the dirty floors, the scanty light! half-naked bodies tossing about under the influence of a disorderly will! the hoarse din, the idiotic laugh, the intense hate, the suppressed malice of some, and the voiceless wo of others, and amidst all the keeper's indifference—all these were elements of a whole which none can describe, but which none having witnessed can forget. The women were more in number, and as fierce as the men. Three times were we assailed with wooden bowls, with their contents flung at us, and once by a girl with such a pair of beautiful eyes! Every where in this division of the house, such jabber, twitter, mockery, and laughter, that one never heard any thing like it. The females were generally old; and some few showed so much delicacy and propriety, and had so little of the wildness of an unsettled mind, that we could have hoped any thing for them any where else. How much might not have been expected had these been under the judicious treatment of Esquirol or Munro! We were too much interested not to pay a second visit to this place, when we saw some of those who had been most violent on the first, now coiled up in the bed-clothes, silent, *effete*, and motionless; others were gesticulating just as before, and seemed never to have slept from that moment, as if they were wound up to speak or scold eternally. One magnificent countenance of a man lay motionless gazing at us, as it had done yesterday, with a mild dignity and consciousness of suffering dishonor—a face such as the first Charles might have shown toward the rabble that hooted him to execution. Our mathematical Capuchin was in his bed and reading his Bible, which he does every morning, and says it gives him composure for the trials of the day, and, he added, it is much wanted here. His salutation was the most graceful imaginable. The women were as vociferous as ever, and as active as squirrels. They lose about nine patients for every hundred, which speaks well for their general health. The nun who went round with us had been their guardian for a year, and hoped to be continued for another. The women, in the attendance of a kind person of their own sex, are much better off than the men, to whom is denied the unspeakable advantage of sympathising friends, and who are abandoned to keepers, themselves scarcely above the capacity of brutes. Surely to such men as these the care of the over-sensitive lunatic ought never to be confided! As to the cause of madness in Italy, love, it is said, fills the wards with its victims, and such cases often exhibit a frightful expression of lost or depraved intelligence, making devils of the quiet and inoffensive, and speedily precipitating the young into old age. Humanity is not wanting in Italy, but it requires more attention than it is their custom to give, to hit upon the best means of alleviating the distress of these poor lunatics. On the spot where we saw these distressed scenes, there is now nearly or quite finished, a noble building, admirably adapted for the separation of the inmates. The number of its compartments will afford the farther advantage of enabling those who are furious to be kept apart, and without chains, though complete emancipation from bonds did not appear in the contemplation of the keepers. One of the attendant sisters said to us, 'If we were not to chain them they would bite, though their hands were restrained by the camisole.' I told her that we had no chains used now, either in France or England.

Mr. Dickens, in his American Notes for general circulation, speaks as follows of the system of strict solitary confinement as put in practice in the Eastern Penitentiary of Pennsylvania.

In its intention, I am well convinced that it is kind, humane, and meant for reformation; but I am persuaded that those who devised this system of Prison Discipline, and those benevolent gentlemen who carry it into execution, do not know what it is that they are doing. I believe that very few men are capable of estimating the immense amount of torture and agony which this dreadful punishment, prolonged for years, inflicts upon the sufferers; and in guessing at it myself, and in reasoning from what I have seen written upon their faces, and what to my certain knowledge they feel within, I am only the more convinced that there is a depth of terrible endurance in it which none but the sufferers themselves can fathom, and what no man has a right to inflict upon his fellow creature.

I hold this slow and daily tampering with the mysteries of the brain, to be immeasurably worse than any torture of the body; and because its ghastly signs and tokens are not so palpable to the eye and sense of touch as scars upon the flesh; because its wounds are not upon the surface, and it extorts few cries that human ears can hear; therefore I the more denounce it, as a secret punishment which slumbering humanity is not roused up to stay. I hesitated once, debating with myself, whether, if I had the power of saying 'Yes, or 'No,' I would allow it to be tried in certain cases, where the terms of imprisonment were short; but now, solemnly declare, that with no rewards or honors could I walk a happy man beneath the open sky by day or lie me down upon my bed at night, with the consciousness that one human creature, for any length of time, no matter what, lay suffering this unknown punishment in his silent cell, and I the cause, or I consenting to it in the least degree. * * *

As I walked among the solitary cells, and looked at the faces of the men within them, I tried to picture to myself the thoughts and feelings natural to their condition. I imagined the hood just taken off, and the scene of their captivity disclosed to them in all its dismal monotony.

At first the man is stunned. His confinement is a hideous vision; and his old life a reality. He throws himself upon his bed, and lies there abandoned to despair. By degrees the insupportable solitude and barrenness of the place rouses him from his stupor, and when the trap in his grated door is opened, he humbly begs and prays for work, 'Give me some work to do, or I shall go raving mad!'

He has it; and by fits and starts applies himself to labor; but every now and then there comes upon him a burning sense of the years that must be wasted in that stone coffin, and an agony so piercing in the recollection of those who are hidden from his view and knowledge, that he starts from his seat, and striding up and down the narrow room with both hands clasped on his uplifted head, hears spirits tempting him to beat his brains out on the wall. * *

My firm conviction is, that, independent of the mental anguish it occasions—an anguish so acute and so tremendous, that all imagination of it must fall far short of the reality—it wears the mind into a morbid state, which renders it unfit for the rough contact and busy action of the world. It is my fixed opinion that those who have undergone this punishment, MUST pass into society again morally unhealthy and diseased. There are many instances on record, of men who have chosen, or have been condemn, to lives of perfect solitude, but I scarcely remember one, even among sages of strong and vigorous intellect, where its effect has not become apparent, in some disordered train of thought, or some gloomy hallucination. What monstrous phantoms, bred of despondency and doubt, and born and reared in solitude, have stalked upon the earth, making creation ugly, and darkening the face of Heaven! * *

That it is a singularly unequal punishment, and affects the worst man least, there is no doubt. In its superior efficiency as a means of reformation, compared with that other code of regulations which allows the prisoner to work in company without communicating together, I have not the smallest faith. All the instances of reformation that were mentioned to me, were of a kind that might have been—and I have no doubt whatever, in my own mind, would have been—equally well brought about by the Silent System. With regard to such men as the negro burglar and the English thief, even the most enthusiastic have scarcely any hope of their conversion.

It seems to me that the objection that nothing wholesome or good has ever had its growth in such unnatural solitude, and that even a dog or any of the more intelligent among beasts, would pine, and mope, and rust away beneath its influence, would be in itself a sufficient argument against this system. But when we recollect, in addition, how very cruel and severe it is, and that a solitary life is always liable to peculiar and distinct objections of a most deplorable nature, which have arisen here; and call to mind, moreover, that the choice is not between this system, and a bad or ill-considered one, but between it and another which has worked well, and is, in its whole design and practice, excellent; there is surely more than sufficient reason for abandoning a mode of punishment attended by so little hope of promise, and fraught, beyond dispute, with such a host of evils.

GIRARD COLLEGE.

Such an abuse of a sacred trust as is referred to in the following paragraph from the Philidelphia Courier, and caused us as much shame as the outrageous doctrine of Repudiation. Is there to be no investigation into this disgraceful proceeding?

We see it mentioned in many of our exchange papers, that of the large sum left by Stephan Girard, the Treasurer has only in his hands now, $20,000. We ask again, can it be possible that such bold faced robbery is allowed to go unpunished? The wishes of Girard's will have been nullified and prostrated.

In no point of view should this great matter be looked at as a partisan question. We have never so regarded it, for a single moment. But as a great matter connected with the character of Philidelphia, we certainly owe to it every consideration of seriousness and sorrow. As a matter of justice to the wishes of the benevolent donor, as well as of obvious right to the robbed and much-wronged orphans,—as honest and honorable citizens, we owe it to ourselves and to the hopes of those who are to come after us, to ferret out and make a straight-forward exposition of this whole business. It makes our heart bleed to think of it. We may indeed exclaim, that the morbid love of grand display, great speculations, and pecuniary immortality has well nigh uprooted and destroyed the very foundations of human society, in the day in which we live.

BEAUTIFUL EFFECT.

In Col. Wymer's report of the battle between the British troops and Affghans, near the city of Candahar, on the 27th March last, he says:—'I trust I may be permitted to bring to the Major General's notice the admirable practice of the artillery under Lieut. Turner's guidance, every shot from which told with *beautiful effect* upon the dense masses of the enemy.' Such is the influence of the war spirit on the minds of men.

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3m september 10

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